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ST. GERTRUDE.

THE
ST. GERTRUDE MANUAL
OR
SPIRIT OF DEVOTION.

SELECTED FOR THE MOST PART FROM
THE REVELATIONS OF SS. GERTRUDE AND MECHTILDIS.

CONTAINING ALSO A VERY USEFUL AND CONSOLING
INSTRUCTION ON PRAYER;
ON THE HOLY SACRIFICE OF THE MASS; ON HOLY COMMUNION;
ALSO A PREPARATION FOR DEATH.

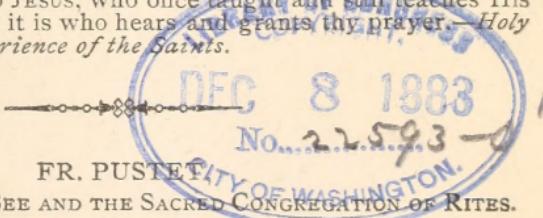
“God is a Spirit, and they who adore Him must adore Him in spirit and in truth.”—*St. John*, iv. 24.

“Prayer is an affair of the heart, not of the lips.”—“Prayer is at once the most difficult and the easiest of works; also the best work in the world.”—*Agathon*.

“No soul ever became holy who was not addicted to prayer.”—*St. Aloysius*.

“Pray, that thou mayest live. Prayer is the pulse of the soul; by it thou mayest feel whether thou art alive, and in what degree.”

He, however, who gives life and sustains it, He who confers the gift of prayer, the LORD JESUS, who once taught and still teaches His chosen ones to pray, He it is who hears and grants thy prayer.—*Holy Scripture, and the Experience of the Saints*.



PRINTER TO THE HOLY SEE AND THE SACRED CONGREGATION OF RITES.

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TABLE OF MOVABLE FEASTS.

Year of our Lord	Domin- ical Letter.	Ash Wed'sday	Easter Sunday.	Whit- Sunday.	Corpus Christi	First Sun- day of Advent.
1881	b	Mar. 2	Apr. 17	June 5	June 16	Nov. 27
1882	A	Feb. 22	Apr. 9	May 28	June 8	Dec. 3
1883	g	Feb. 7	Mar. 25	May 13	May 24	Dec. 2
1884	f e	Feb. 27	Apr. 13	June 1	June 12	Nov. 30
1885	d	Feb. 18	Apr. 5	May 24	June 4	Nov. 29
1886	c	Mar. 10	Apr. 25	June 13	June 24	Nov. 28
1887	b	Feb. 23	Apr. 10	May 29	June 9	Nov. 27
1888	A g	Feb. 15	Apr. 1	May 20	May 31	Dec. 2
1889	f	Mar. 6	Apr. 21	June 9	June 20	Dec. 1
1890	e	Feb. 19	Apr. 6	May 25	June 5	Nov. 30
1891	d	Feb. 11	Mar. 29	May 17	May 28	Nov. 29
1892	c b	Mar. 2	Apr. 17	June 5	June 16	Nov. 27
1893	A	Feb. 15	Apr. 2	May 21	June 1	Dec. 3
1894	g	Feb. 7	Mar. 25	May 13	May 24	Dec. 2
1895	f	Feb. 27	Apr. 14	June 2	June 13	Dec. 1
1896	e d	Feb. 19	Apr. 5	May 24	June 4	Nov. 29
1897	c	Mar. 3	Apr. 18	June 6	June 17	Nov. 28
1898	b	Feb. 23	Apr. 10	May 19	June 9	Nov. 27
1899	A	Feb. 15	Apr. 2	May 21	June 1	Dec. 3
1900	g	Feb. 28	Apr. 15	June 3	June 14	Dec. 2
1901	f	Feb. 20	Apr. 7	May 26	June 6	Dec. 1

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MANUAL OF ST. GERTRUDE.

INTRODUCTORY MAXIMS.

EXHORTATION TO FERVENT PRAYER.

From St. Bernard's Writings.

“LET nothing hinder thee from praying always.”

“Before prayer prepare thy soul, and be not as a man that tempteth God.”—*Ecclesiasticus xviii. 22, 23.*

“Pray without ceasing.”—*I. Thess. v. 17.*

“We ought always to pray and not to faint.”—*St. Luke xviii. 1.*

“Watch ye and pray, that ye enter not into temptation.”—*St. Matt. xxvi. 41.*

“Amen, amen, I say to you: if you ask the Father anything in my name, he will give it you. Ask and you shall receive, that your joy may be full.”—*St. John xvi. 23, 24.*

“He who does not pray is not a Christian: he who prays badly is not a good Christian.” The more we pray, so much the more profitable and efficacious with regard to our salvation becomes our prayer: and the Lord says in the Gospel: “All things whatsoever

you shall ask in prayer, believing, you shall receive.” St. Matt. xxi. 22. And the Apostle Paul exhorts us all to “pray without ceasing.”—*I. Thess. v. 17.**

And St. James says: “The continual prayer of a just man availeth much.” St. James v. 16. Christian, before prayer, prepare thy soul and be not as a man that tempteth God. Ecclesiasticus xviii. 23. Before prayer prepare thyself, and in thy prayer disclose the interior recesses of thy heart, its occupations, disturbances, desires, that thou mayst obtain grace from God. Pray, therefore, when nothing disturbs thy heart, when it is quite free from every vain and sordid thought or care. For, in very truth, the Judge will be moved to grant the prayer, when the sinner, acknowledging his great guilt, turns from his wicked courses to amendment. But “prayer is an affair of the heart, not of the lips.”† It is far better to pray quietly in the heart, than with mere words without attention to their import. That prayer is pure into which no wander-

* Never desist from prayer! Pray without intermission! Every morning and evening inhale the divine air of life, of reconciliation. Say your morning and evening prayers: for prayer (devotion) is to the soul what food and drink are to the body: nay, it is more, it is the breath, therefore the life of the soul! Pray then with fervor: pray earnestly, ardently, to the loving, atoning, faithful and true God; pray to the living Truth, to him who is the Eternal Prince of Peace, Jesus Christ.

† Let not your prayer be a work of the lips, neither mechanical nor task-work: for prayer is and must ever be *the work of the soul, the work of the heart's deepest emotions!* “Much love,” says St. Augustine, “but not many words, when thou prayest.”

ing thoughts foreign to the subject are admitted.

But that heart is far removed from God which, when at prayer, busies itself with earthly thoughts and objects. There is also another obstacle to prevent prayer from being heard: it is when the prayer proceeds from a heart still in sin, and which has not forgiven a person by whom one has been offended. Then only is our prayer heavenly, then only does God look down on it with favor, when no earthly objects or thoughts are mixed up with it.

By prayer man invokes the Holy Ghost to dwell in his heart, to enlighten his interior, to penetrate the innermost recesses of his soul, and by means of this enlightenment to banish all temptations of the enemy. He who has been injured will not neglect to pray for the injurer, lest he should sin against the command of God, who calls to us: "Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that calumniate you." St. Luke vi. 27, 28. For as a wound from a spear cannot be healed before the spear is withdrawn, even so his prayer is profitless who cherishes hatred in his heart. He also is culpable who lifts up his hands to pray while he proudly boasts of his works: and haughty as the Pharisee in the Temple, seems to praise his own good actions more than God. St. Luke xviii. 11, 12. There

fore, dear Christian! pray to God day and night, without fail; pray much; let prayer be your constant weapon; watch and pray: pray and watch! Constant prayer overcomes the assaults of the Evil One. Prayer is the most excellent shield against the temptations of the enemy; it puts to flight the unclean spirit, the enemy of souls. Therefore, dear Christian, let your prayer rise in purity to Heaven; pray for the good and God-fearing that they may persevere in the right path: pray for the Godless that they may change from evil to good: pray for thy friends; pray for thy enemies; pray for all the living, and for the faithful deceased. “Let thy prayer be directed as incense in the sight of God: the lifting-up of hands as an evening sacrifice.”* Psalm 140-2.

* The prayer of the true Christian is all-powerful. The force of true, genuine, believing prayer is extraordinary, is infinite, and through prayer we may work miracles. The whole life of a Christian must be prayer. But he who prays must also keep watch; for when asleep no one prays, no one can pray: therefore, watch and pray, pray and watch: the one is not possible without the other! From the spirit of prayer the saints derived all their light, all their power. Prayer was the source of all those blessings which Heaven poured upon earth through their instrumentality; and also was the means by which their own souls acquired a truly angelic purity. This spirit, says St. John of Damascus, is nourished by seclusion; which in a certain sense may be considered as the mother of purity. This wonderful transformation thus operated in our hearts by prayer is occasioned by God himself, who reveals his glory to the interior of our heart. And in point of fact, when every avenue of our senses is closed against creatures, when God dwells in us, and we in him, when we, standing far away from the rush and bustle of the world, give our whole attention to our interior, and learn to know ourselves as we really are; we shall then be in a condition to contemplate the kingdom of God which is within us, established therein by love and that burning desire which consumes the remainder of earthly inclinations: for the kingdom of Heaven, or rather the Lord of Heaven, is within us, as we are assured by Jesus Christ. Every prayer which rises to Heaven through the spirit of God, expressing itself in voiceless sighs, purifies the inclinations of our hearts, hallows the soul, adorns it with a peculiar heavenly beauty, and

"Every breath should be a prayer and a sigh to God in heaven. He who loves God soon learns to sigh and to pray to him; soon learns to converse with him. This exaltation of the mind comes from the Holy Ghost. It is the language of holy love, which is well known to the God of holy love. We willingly reflect on what we love, and it is the surest proof that we do not love God when we do not let our thoughts dwell upon him, when we do not willingly converse with him, *i. e.*, when we do not pray to him."

—*Jos. Crasset.*

"'Prayer' has ever been the gate or entrance to all the great graces which the Lord has conferred upon us. If this door is closed, I do not know after what manner God could so adapt himself as to cause his grace to come to us, for should he desire to enter a soul, to delight and console it, he could in that case find no entrance, because he wishes to find the soul solitary, and pure, and desirous of such consolation. Nevertheless, we desire that God should come to us and impart his many graces." —*St. Theresa.*

enriches it with the most precious gifts of grace, on which account it is that Jesus Christ has so urgently recommended prayer, with which he himself commenced his most holy Incarnation, and with which he ended his life as he breathed his last sigh upon the Cross. Happy are they who take delight in prayer! They belong to the number of the Elect, because they follow in the footsteps of those who are already crowned in the heavenly Fatherland! "Let us then be also constant in prayer and watching in thanksgiving." Col. iv. 2. "We must always pray, and never faint." St. Luke xviii. 1. "Yes, day and night let us fervently pray to God," I. Thess. iii. 10, that he may vouchsafe to lend a fatherly ear to our petitions, and grant us what we ask of him!

“It is with much reason, that God complains of those who do not pray, do not invoke him, and in this way close his hands, which are ever ready to open themselves to come to their help.”—*St. Bernard.*

“I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God.—*Rom. xv. 30.*

Ah! had I but a strong faith, did I but love thee with my whole heart, O Lord! then holy prayer would become my most delightful exercise. What can be more charming than to tarry in thy presence, oh, my God! in all humility and love, to speak to thee, to learn through thy inspirations, and like a child confidently to entertain one’s self with an ever-kind Father?—*M. l’Abbe Laussause.*

St. Nilus, who in the solitude of the desert experienced what it was to pray, says in his treatise on prayer:

“Dost thou desire to pray well? Deny thyself at every hour of thy life. When thou art patient in suffering, then wilt thou be joyful at prayer. Dost thou love God? Then hast thou learnt the great art of prayer; and if thou prayest aright, thou wilt love God still more and more. As sight is the most perfect of the senses, so is prayer the most divine of the virtues. If in prayer thou attainest to a joy which surpasses all joys, then hast thou realized true prayer.”

“Come, let us adore and fall down and weep before the Lord who made us. For he is the Lord our God, and we are his people and the sheep of his pasture.”—*Ps. xciv. 6, 7.*

A SHORT BIOGRAPHICAL SKETCH OF ST. GERTRUDE.

ABBESS AT HELPEDE IN SAXONY.

ST. GERTRUDE was born in the year 1232, at Eisleben, a city of the Diocese of Halberstadt, in the County of Mansfeld. Her father was a Count of Hackenhorn, distinguished alike for nobility and wealth. In her fifth year she was placed by her parents in the Benedictine Cloister of Rodard, that she might receive a Christian education: after this convent had been established twenty-four years and Gertrude had been its Abbess for seven years, it was removed to Helpede, a mile and a half from Eisleben. In this cloister the children of many distinguished and noble families were educated, and the life led by its inmates was so holy that Christ appeared to many of them and conversed familiarly with them. This holy life lasted for ninety years, until in the year 1342 it was burnt down, after the death of St. Gertrude of Brunswick.

The life of St. Gertrude was so holy that it excelled in lustre the lives of the other nuns even as the light of the moon dims that of the stars. She appeared to possess

every virtue in the highest degree, so that it was difficult to affirm that any one predominated—she was so humble that it seemed impossible to her that any one should be a greater sinner than herself, and she was of opinion that each one of her companions acquired more merit by cherishing good thoughts, than she herself did by her severe penitential life. She was so compassionate towards the poor and oppressed that she could not listen to a recital of their sufferings without tears. She loved purity to that degree that she resembled an angel rather than a human being: she blushed at the mere mention of an immodest word. In her intercourse with others she was so friendly that she was beloved by every one, yet kept her heart free from sensitive love. She was a living mirror of patience, never during the serious attacks of sickness which constantly beset her uttering a sign of impatience by word or gesture. On account of these and many other virtues, which for brevity's sake are omitted, she was in her nineteenth year elected Abbess, the duties of which office she performed so perfectly for forty years that nearly all her nuns, who numbered more than a hundred, attained to a life of sanctity.

After she had reached her twenty-sixth year, Christ appeared to her for the first time, and at a later period nearly every day, and conversed with her in the most pleasing

manner: she was also visited and consoled by the Blessed Virgin and other Saints, particularly on their festivals. Often was she rapt in spirit to heaven itself, where she learnt many heavenly secrets, and heard the hymns of praise sung by the angels. Once, on Christmas Day, the Mother of God gave her the Christ-Child, which she kept by her to her great delight till the Feast of the Purification, and tended it as other children are tended. Once as she lay sick on the third Sunday in Advent and could not go to Mass, Christ himself, served by many angels and saints, celebrated Mass in her apartment. Were I to mention all the favors of similar nature received by her, this book could not contain them: therefore I refer the reader to the charming book of her revelations,* in which innumerable and astonishing facts are related.

Her love to Christ, and on the other hand, his to her, is beyond the power of expression. Sometimes he presented her with his heart, many times exchanged hearts with her. At times he refreshed her with heavenly sweetness from the wounds of his side. He once said to another Virgin: "I belong entirely to her: yield myself her captive: for love has united me to her in the same degree as when gold and silver are melted together;" and another time he said:

* Life and Revelations of St. Gertrude: newly edited by M. Sintzei. Regensburg: G. I. Manz, Pub., 1847.

“There is not another human being who comes nearer to me than she does in upright intention and good-will: therefore to no soul yet living in the flesh am I so graciously inclined as to her;” to which he added. “In no more desirable place, in no pleasanter place canst thou find me, than in the most holy Sacrament of the Altar, or in the heart of my chosen bride Gertrude; for to her have I miraculously directed all the love of my heart.”

Christ also grants many privileges and graces to those who love and honor her, more especially that no one who honors her shall die a sudden death; and as she once asked him how should she know that he promised her this great favor, he replied: “Stretch out thy hand!” And when she had stretched out her right hand, he took it, laid it in the wound of his side and said: “See, by this I promise thee, that I will keep for thee the promised graces without fail. And should it happen in the wisdom of my foresight that I withhold their action for a period, I hereby engage to compensate for this in a threefold measure in the Power, Wisdom, and Goodness of the most Holy Trinity, in whose midst I live and reign, true God, from everlasting to everlasting. Amen.” As the saint drew her hand forth from the wound, she had a golden ring on every finger and three on the fourth, and Christ spoke: “These seven rings shall be

to thee a certain proof that the seven modes of grace which I have promised thee for the salvation of the world, shall be ratified according to thy wish."

At length, at the age of sixty years, she was during a long and wearisome sickness struck with paralysis of the right side, and for twenty-two weeks deprived of the power of speech so that she could only utter: "My soul!" Yet she sometimes caused herself to be led in to Holy Mass, although lame on one side, and that treading on the foot of the other side caused her very great pain. At length, on the 17th of November, the agony came on; it lasted till evening, when she died; meantime a holy virgin saw angels coming by turns from heaven to see how she was, and they sang with lovely voices: "Come, come, come, thou chosen one! The joys of heaven await thee."

When the time of her death approached, Christ appeared, accompanied by his Mother, St. John, and an innumerable crowd of saints, principally virgins. He embraced her, and she gave up her spirit. Christ took her soul in his heart, and carried it in triumphal procession to heaven. At the same time, he freed through her merits an innumerable throng of souls out of purgatory, who accompanied her to heaven for the increase of her glory also. Many sinners were converted, and many prayers granted throughout the world. The next day, as she was

buried, a saintly virgin saw that, as often as earth was thrown on her grave, Christ made the sign of the cross over her, and when the grave was covered, the Mother of God closed it in.

She died in the year 1291, nearly sixty years old, on the 17th of November, on which day her feast is kept. May God give us grace through her merits!

LIFE OF ST. MECHTILDIS.

ST. MECHTILDIS was by birth a Countess of Hackenhorn, and was sister to St. Gertrude. When she came into the world, it was supposed she could not live; she was therefore taken at once to a priest to be baptized. The priest, however, affirmed that the child would not die, but become a nun of singular holiness, through whose instrumentality God would work many miracles.

In her seventh year, she went one day to a convent, in which she remained against her mother's will, and could not be induced to leave either by good words or by threats. In a very short time she made such progress in devotion and the love of God, that she reached the highest grade of perfection. She was extremely friendly, and ever ready to assist everybody; often performing the lowest functions of housekeeping quite alone, without assistance. She loved poverty so thoroughly that she would not even possess what was necessary; she had but one veil, and often used a ragged cloth in its stead, and had only one worn habit, which was patched in many places. She led a penitential life, and since, as her confessors

testify, she had never committed a mortal sin in her life, she did penance for the sins of others.

On a fast-day she once heard some one singing a wanton song ; to atone for this, she placed broken pieces of glass and crockery in her bed, and wounded herself so severely that she could neither sit nor lie down for pain.

She was constantly afflicted with sickness, so that she was scarcely ever free from pain, and was incessantly troubled either with headache, or with disease of the stone or liver ; but so patient was she that she appeared more cheerful when suffering than when in good health. Towards other sick people she was so compassionate that her many employments and pressure of business did not prevent her from going to see them and wait upon them. When sick herself she would cause herself to be carried to them, and though there were times when she could not converse with them, she manifested so much sympathy with their sufferings that many were moved to tears. She cherished so strong a devotion to the sufferings of Christ that she could not speak of them without tears, and when she conversed on this subject her face and hands became red as blood. She was at all times so resigned to God's will that she seldom made use of her five senses : so that she often ate stinking eggs without knowing it till her companions at table remarked it ;

as also, without knowing it, she would eat meat for fish. In giving instruction, she was so full of unction that the sisters would gather around her as around a preacher, to hear from her mouth the word of God. She was also their refuge and consoler; none ever confided to her ear a tale of suffering, without receiving from her consolation and soothing counsels.

Christ, her beloved bridegroom; who had espoused her to himself with a ring, often visibly appeared to her, as did also the blessed Virgin and many saints, conversing with her as one human being would with another. She was also often rapt in ecstasy to heaven, in order to behold the secrets of God. In her fits of illness Christ often appeared to her and entertained himself with her a considerable time. When she desired to pray, she asked Christ which prayer pleased him best, to which he vouchsafed to reply by teaching her prayers which penetrate the inmost heart by their power, and giving her so many instructions that no priest ever gave the like number to his penitents.

As on Easter Wednesday, the lesson in the Mass ran thus, “Come, ye blessed of my Father,” etc., she said to Christ: “Would I were among the blessed to hear this voice:” He replied: “Yes, thou shalt know for certain that thou art of this number,” and he gave her his heart as a pledge, which she hid in herself from this moment

to that of her death, and felt an extraordinary devotion to it, being accustomed to declare: "If all the things which the heart of Jesus has bestowed on me were described, no mass-book could contain them all."

When she had been fifty years in the order, and was fifty-seven years old, her end drew near. For three years she was tormented by violent pains, in which her sister St. Gertrude consoled her, and as she received the last anointing, this sister was witness to the fact that Christ himself anointed her in a spiritual manner. On the last day of her life she suffered very violent pain, and could only utter the words, "O most kind Jesus, most kind Jesus!" At last, on the Feast of St. Elizabeth, the 19th November, during the Gloria of holy Mass, Christ appeared and said: "Come, thou blessed of my Father," etc., and reminded her of the promise given years ago, in which he had left her his heart as a pledge. As she gave it back to him, he took hers with it, and she gave up the ghost.

THE CALENDAR OF THE CATHOLIC CHURCH,

In which the Movable and Immovable Festival and Holy-days in the Church of Christ are laid down.

The movable feasts or festivals are such as do not occur every year on the same day of the month : consequently the tables now set forth must be consulted in their regard, and they are regulated by Easter Day.

When two Sundays or Dominical letters stand together it is leap year : for the year consists of 365 days, with six hours, etc., which every four years makes one day, being twenty-four hours : this day is added to the month of February.

The first letter in this case is the Dominical letter to St. Matthias' Day : then the second follows.

The Ember Days are the Wednesdays, Fridays, and Saturdays which occur after the third Sunday in Advent, after the first Sunday in Lent, after Whitsuntide, and after Holy-rood Day.

The figures after the festivals of saints or holydays denote the year of their death, or the institution of such feast. A. denotes Apostle; M., Martyr; C. T., Church Teacher; P., Pope; B., Bishop; Pr., Priest; Con., Confessor; V., Virgin; O. F., Founder of Order.

JANUARY.

1. A. CIRCUMCISION OF OUR LORD. Fulgentius, B., 532.
2. b. St. Macarius, anchorite, 372.
3. c. St. Genoveva, V. (of Paris), 511.
4. d. St. Titus, B. M., from Crete.
5. e. St. Telesphorus, Pope M., 152.
6. f. EPIPHANY OF OUR LORD. (Caspar, Melchior, Baltasar).
7. g. St. Theodore, anchorite. Lucian, Pr. M., 312.
8. a. St. Severin, Abt.
9. b. SS. Julian and Basilissa, MM., 305.
10. c. St Agatho, P. 682.
11. d. St. Hyginus. P. M., 142.
12. e. St. Arcadius. M.
13. f. St. Leontius, B., 323. St. Veronica, V. Aug. O.

On the second Sunday after the Epiphany, the Feast of the Holy Name of Jesus is celebrated.

14. g. St. Hilarius, B. of Poitiers, 399.
15. a. St. Paul, first Hermit, 343.
16. b. St. Marcellus, P., 309.
17. c. St. Antony, Hermit, Abt., 358.
18. d. Chair of St. Peter at Rome.
19. e. St. Canute, King of Denmark, 1192.
20. f. SS. Fabian, P., and Sebastian, MM., 388.
21. g. St. Agnes, 13 years of age, V. M., 304. St. Meinrad, Herm.
22. a. St. Vincent, M., 303
23. b. Espousals of B. V. M. and St. Joseph. Macarius, Abt., 1153. St. Raymond of Penafort, Pr., 1275. St. John the Almoner.
24. c. St. Timothy, Bishop of Ephesus, M., 97.
25. d. Conversion of St. Paul, 35.
26. e. St. Polycarp, Bishop of Smyrna, M., 163.
27. f. St. John Chrysostom. B., 407.
28. g. St. Cyril, Bishop of Alexandria, 304.
29. a. St. Francis of Sales, Bishop of Geneva, 1622.
30. b. St. Martina, V. M., 326.
31. c. St. Peter Nolasco, O. F., 1256.

FEBRUARY.

1. d. St. Ignatius, B. M., 110.
2. e. Purification of B. V. M., called Candlemas; instituted before 550.
3. f. St. Blasius, B. M., 320
4. g. St. Andrew Corsini, B., 1373.
5. a. St. Agatha, V. M., 250.
6. b. St. Dorothea, V. M., 304.
7. c. St. Romuald, O. F., 1027.
8. d. St. John of Matha, founder of the Order for the Liberation of Captives, 1213.
9. e. St. Apollonia, 250.
10. f. St. Scholastica (sister to St. Benedict), V., 543.
11. g. St. Desiderius, B. M. at Lyons, 612.
12. a. St. Eulalia, V. M., 305.
13. b. St. Julianus, M. at Lyons, 308.
14. c. St. Valentine, B. M. at Teramo, 362.
15. d. SS. Faustinas and Jovita, MM., 120.
16. e. St. Juliana, V. M., 290.
17. f. St. Theodulus, M., 309.

18. g. St. Simeon, B. M. at Jerusalem, 107.
19. a. St. Gabinus, Pr. M., 305.
20. b. St. Eucherius, Bishop of Orleans, 738.
21. c. St. Adelaide, V. Abbess.
22. d. St. Peter's Chair at Antioch,
23. e. St. Romana, V. M. St. Florence, Con.
24. f. St. Matthias, Apostle.*
25. g. SS. Victor and Victoria, MM., 284
26. a. St. Porphyrius, Bishop at Gaza, about 384.
27. b. St. Leander, Bishop of Seville, about 600.
28. c. SS. Justus, Rufinus, Theophilus, MM.

MARCH.

1. d. St. Swibert, Apostle of Holland, about 844.
2. e. St. Simplicius, P., 483.
3. f. St. Kunigunda, Empress, 1040.
4. g. St. Casimir, Royal Prince of Poland, 1484.
5. a. St. Adrian, B. M. at Cæsarea, 309.
6. b. St. Evagrius, B., 391.
7. c. St. Thomas Aquinas, O. Preachers, D. of C., 1274.
8. d. St. John of God, founder of Order of Brothers of Mercy, 1550.
9. e. St. Frances of Rome, Widow, F. O., 1440.
10. f. SS. Cajus and Alexander, MM., 173. Forty martyrs at Sebaste, 320.
11. g. St. Rosina, V. St. Eulogius, P. M., 269.
12. a. St. Gregory the Great, P. and D. of C., 604.
13. b. St. Nicephorus, Archbishop of Constantinople, 828.
14. c. St. Matilda, Empress, 968.
15. d. St. Longinus, M.
16. e. St. Heribert, Archbishop of Cologne, 1023.
17. f. St. Patrick Apostle of Ireland, 450. St. Gertrude, Abbess, 658.
18. g. St. Narcissus, Apostle of the Grisons, 704.
19. a. St. Joseph, Foster Father of our Lord Jesus Christ.
20. b. St. Archippus, Disciple of St. Paul.
21. c. St. Benedict, F. O., 543.
22. d. St. Octavian, Archdeacon at Carthage.
23. e. St. Victorinas. M. in Africa, about 480.
24. f. St. Gabriel, Archangel.

*When leap-year occurs, the feast of St. Matthias is celebrated on the 25th. There are then 29 days in February.

25. g. ANNUNCIATION OF B. V. M. Dismas, the Good Thief.
26. a. St. Ludger, B., Apostle of Saxony, 809.
27. b. St. Rupert, first Bishop of Salzburg, 723.
28. c. St. Guntram, King of France, C., 593.
29. d. St. Eustatius, Abbot, 625.
30. e. St. Quirinus, M. at Rome, 130.
31. f. St. Barbina, V. M. St. Cornelia, M

APRIL.

1. g. St. Hugh, Bishop of Grenoble, 1132.
2. a. St. Francis of Paul, Founder of Order 1507.
3. b. St. Mary of Egypt, Penitent, 421. St. Richard, Bishop in England, 1253.
4. c. St. Isidore, Archbishop of Seville, Doctor of the Church, 636.
5. d. St. Vincent Ferrer, Order of Preachers 1419.
6. e. St. William, Abb. Praemonstrat. Ord., 1202.
7. f. St. Herman Joseph, C., 1230.
8. g. St. Albertus, B. St. Maxima, M. (Africa).
9. a. St. Mary Cleophas.
10. b. St. Mechtildis, V., Abbess.
11. c. St. Leo the Great, Pope, 461.
12. d. St. Julius, Pope, 352.
13. e. St. Hermenegild (Royal Prince), 584.
St. Justin, Martyr, 263.
14. f. SS. Tiburtius and Valerian, MM., 252.
St. Lydwina, sick for 38 years, 1433.
15. g. SS. Maro and Eutyches, MM.
16. a. St. Fructuosus, Bishop of Braga, 670.
17. b. St. Rudolf, M., St. Anicetus, Pope, 168.
18. c. St. Eleutherius, B. M., about 118.
19. d. SS. Timon, Deacon, M., Werner, M., 1287.
20. e. SS. Severian, Servilian, MM., 109.
21. f. St. Anselm, Archbishop of Canterbury, D. of C., 1109.
22. g. St. Soter, P. M., St. Cajus, P. M., 296.
23. a. St. George, K. M., 302. St. Adelbert of Prague, Patron of Prussia, 997
24. b. St. Fidelis of Sigmaringen, 1622.
25. c. St. Mark the Evangelist, M., 60.
26. d. St. Cletus, P. M., 91. St. Marcellinus, P. M., 304

27. e. St. Anthimus, Bishop of Nicomedia, M., 303.
 28. f. SS. Vitalis and Valerian, MM., 171.
 29. a. St. Peter, M., 1252. St. Antonia, V. M.
 30. b. St. Sophia, V. M., St. Catharine of Sienna, O. P.,
 1423.

The feast of Easter cannot fall before the 22d of March, nor after the 25th of April. On Friday before Palm Sunday are commemorated the Seven Dolors of the Blessed Virgin Mary, established 1423.

MAY.

1. b. St. Philip, A., 87. St. James, A., 62. St. Walburga,
 V. Abbess, 776. St. Patientia, M.
 2. c. St. Athanasius, Bishop of Alexandria, D. of C., 373.
 3. d. Finding of the Cross took place 326.
 4. e. St. Monica, Mother of St. Augustine, 392. St.
 Florian, M. 290.
 5. f. Pius V., P., O. P., 1572.
 6. g. St. John before the Latin Gate, 96. St. Benedicta, V.
 7. a. St. Stanislaus, Bishop in Cracow, M., 1070. St.
 Augustus, M. at Nicomedia.
 8. b. Apparition of St. Michael Arch. St. Victor, M.
 9. c. St. Gregory Nazianzen, B., C., and D. of C., 389.
 10. d. St. Antoninus, Archbishop, 1459. SS. Gordianus
 and Epimachus, MM., 361.
 11. e. St. Florentinus, M. St. Mamertus, Archbishop.
 12. f. SS. Nereus, Achilleus, Pancratius, MM., 306.
 13. g. St. Servatus, B. St. John the Silent.
 14. a. St. Pachomius, Hermit, Abbot, 348.
 15. b. St. Dympna, V. M. St. Torquatus, M.
 16. c. St. John Nepomuscene, M., 1383.
 17. d. St. Bruno, Bishop of Wurzburg, 1045.
 18. e. St. Venantius, M. 250. St. Felix, Capuchin, 1587.
 19. f. St. Peter Celestine, P., 1294. St. Pudentiana, V.
 20. g. St. Bernardine of Sienna, Franciscan, 1414.
 21. a. St. Donatus, M. St. Hospitius, C.
 22. b. St. Paschal, C., 1592. St. Julia, V. M.
 23. c. St. Desiderius, B. M., 612.
 24. d. St. Johanna, converted by Christ.
 25. e. St. Urban, P. M., 231. St. Gregory VII., P., 1085.
 26. f. St. Philip Neri, Founder of Oratorians, 1595. St.
 Eleutherius, P. M., 194.
 27. g. St. Bede, Doctor of Ch., 737. Magdalen of Pazzi,
 V., 1607.

28. a. St. Germanus, Bishop of Paris, 576.
 29. b. St. Theodosia, M., 307.
 30. c. St. Ferdinand, King of Spain, 1251. St. Felix
 P. M., 274.
 31. d. St. Petronilla, Virgin.

JUNE.

1. e. St. Fortunatus, C.
 2. f. St. Erasmus. B. M. St. Marcellinus, St. Peter,
 MM., 305.
 3. g. St. Clotilda, Queen of France, who converted the
 King, 543.
 4. a. St. Francis Caracciolo, C., 1608.
 5. b. St. Boniface, Archb. of Mentz, M., 754.
 6. c. St. Norbert, Archb. of Magdeburg, Founder of
 O., 1134.
 7. d. St. Robert, Cistercian, Abb., 1159. St. Candida,
 with her daughter Paulina, MM.
 8. e. St. Maximinus, B. of Aix, St. Medardus, B., 545.
 9. f. SS. Primus and Felizianus, MM., 303.
 10. g. St. Margaret, Queen of Scotland, 1093.
 11. a. St. Barnabas, Apostle of Cyprus, about 62.
 12. b. SS. Antonia, Basilides, Cyrinus, Nabor, and Nazari-
 rus, MM., 303. St. John a St. Facundo, Augus-
 tinian.
 13. c. St. Antony of Padua, Franciscan, 1231.
 14. d. St. Basil, Archb. of Cæsarea, Doctor of the
 Ch., 379.
 15. e. SS. Vitus, Modestus, Kreszentia, MM.
 16. f. St. Benno, Archb. of Misnia, 1106. St. Justina, M.
 17. g. St. Rainer, Conf. at Pisa. St. Avita, C.
 18. a. SS. Mark and Marzellianus, MM., 284.
 19. b. St. Juliana Falconieri, Virgin. SS. Gervasius
 and Protasius, MM., 196.
 20. c. St. Silverius, Pope M., 538.
 21. d. St. Aloysius Gonzaga, Jesuit, C., 1591. St. Albanus,
 Bishop of Mentz, 303.
 22. e. St. Paulinus, Bishop of Nola, 431.
 23. f. St. Agrippina, V. M., 262.
 24. g. ST. JOHN THE BAPTIST.
 25. a. St. William, Abbt., 1142. St. Prosper, B. of
 Reggio, 463.
 26. b. SS. John and Paul, MM., 362.

27. c. St. Crescentius, B. M., disciple of St. Peter, about 98.
28. d. St. Leo II., Pope, C., 684. St. Iraeneus, B. of Lyons, M., 302.
29. e. SS. PETER AND PAUL, Princes of Apostles, M. M., 66.
30. f. Commemoration of St. Paul.

JULY.

1. g. St. Theoderic, Con.
2. a. Visitation of B. V. M., decreed in 1432. SS. Processus and Martinianus, MM., 65.
3. b. St. Heliodorus, Bishop.
4. c. St. Ulrich, Bishop of Augsburg, 973.
5. d. St. Cyrilla, M., 303.
6. e. St. Dominica, V. M.
7. f. St. Willibaldus, Bishop of Eichstadt, 725.
8. g. SS. Kilianus, Kolonatus, and Totnanus, Apostle of the Franks, MM., 688. St. Elizabeth, Queen of Portugal, Widow, 1356.
9. a. St. Anatalia, V. M., 250.
10. b. St. Felicitas and seven sons, about 139. SS. Rufina and Secunda, V. M., 253.
11. c. St. Martianus, M. Pius I., Pope, M., 165.
12. d. St. John Gualbert, Abbot, 1073.
13. e. St. Anacletus, Pope, M., 112.
14. f. St. Bonaventure, Franciscan O., B. C., Doctor of the Church, 1274.
15. g. Henry II., Emperor, 1274.
16. a. Our Lady of Mount Carmel, decreed in 1317.
17. b. St. Alexis, Conf. at Rome, 410.
18. c. St. Camillus of Sellus, Conf., 1614. St. Frederic, Bishop.
19. d. St. Vincent of Paul, Founder of Sisters of Charity, 1660.
20. e. St. Jerome Emilian, C., Found. of Order, 1537
St. Margaret, V. M. of Antioch, 361.
21. f. St. Praxedis, V. at Rome.
22. g. St. Mary Magdalen, Penitent, about 80.
23. a. St. Apollinaris, B. M., 75. St. Liborius, B.
24. b. St. Christina, V. M., 300.

25. c. St. James the Greater, Apostle, Martyr, 44. St. Christopher, M., 250.
26. d. St. Anne, Mother of the B. V. M.
27. e. St. Pantaleon, Physician, M., about 306.
28. f. SS. Nazarius and Celsus, MM., about 66. St. Innocent, Pope, Conf., 417.
29. g. SS. Martha, V., Felix, P. M., 257. Beatrice, M., 303.
30. a. SS. Juliet, M., Abdou, and Sennen, MM., 250.
31. b. St. Ignatius Loyola, Founder of Jesuit Ord., 1556.

AUGUST.

1. c. St. Peter's Chains. Faith, Hope, Charity.
2. d. Consecration of the Church of the Portiuncula at Assisi, 1222. St Stephen, P.M.
3. e. Finding the relics of the first martyr, St. Stephen, about 398.
4. f. St. Dominic, Founder O Preachers, 1221.
5. g. St. Afra, M., 304. Oswald, King in England. Consecration of Church of Our Lady *ad nives* about 353.
6. a. Transfiguration of Christ. St. Xystus, P.M., 258.
7. b. St. Cajetan of Thieno, Founder of Order, C., 1547.
8. c. SS. Cyriacus, Largas, Smaragdus, MM., 305.
9. d. St. Romanus, Soldier, M., 261.
10. e. St. Laurence, Archdeacon, Patron of Rome, 285.
11. f. St. Susanna, V. M., 304.
12. g. St. Clara, F. O., V., 1253.
13. a. SS. Hippolytus and Cassian, MM., 252.
14. b. St. Eusebius, M., 351. St. Anastasia, W., 850.
15. c. ASSUMPTION OF THE B. V. MARY.
16. d. St. Rochus, 1327
17. e. St. Liberatus, Abbess at Carthage, M., about 475.
18. f. St. Helena, Empress, 328.
19. g. St. Julius, M. at Rome, about 181.
20. a. St. Bernard Abbot, F. O., and D. of C., 1153.
21. b. St. Frances Jane de Chantel, W., 1641.
22. c. St. Symphorianus, M., 274.
23. d. St. Philip Benitius, 1285. St. Sidonius, Bishop of Auvergne.
24. e. St. Bartholomew, Apostle, M., 73.
25. f. St. Louis, King of France, 1270
26. g. St. Zephyrinus, P. M., 219.

27. a. St. Joseph Calasanctius, C., 1648. St. Cæsarius, Bishop of Arles, 542.
28. b. St. Augustine, Bishop of Hippo, D. of C., 430
29. c. Beheading of St. John the Baptist.
30. d. St. Rose of Lima, V., 1616. SS. Felix and Adauktus, MM., 303.
31. e. St. Raymond Nonnatus, C., 1240.

The Sunday after the Feast of the Assumption of the B. V. M. is the Feast of St. Joachim, the father of Mary.

SEPTEMBER.

1. f. St. Egidius, Abb., 720.
2. g. St. Stephen, King of Hungary, 1038.
3. a. St. Serapia, V. M.
4. b. St. Rosalia, Princess of Sicily, 1160.
5. c. St. Lawrence Justinian, Patron of Venice, 1455.
6. d. St. Onesiphorus, M., about 118.
7. e. St. Regina, V. M. at Autun, 244.
8. f. NATIVITY OF THE B. V. M., decreed before the year 600. St. Corbinian, B., 730. St. Adrian, B., 303. The Sunday after is the Feast of the Holy Name of Mary, decreed before 1689 by Innocent XI.
9. g. St. Gorgonius, M. at Nicomedia, 302.
10. a. St. Nicholas of Tolentius, C., Order of St. Augustine, 1309.
11. b. SS. Prothus and Hyacinth, about 259.
12. c. St. Juventis, Bishop of Pavia, before 100.
13. d. St. Amatus, B. St. Eulogius, B.
14. e. Exaltation of the Holy Cross, 628. St. Maternus, disciple of St. Peter.
15. f. SS. Emilius, Deacon, and Jeremias, MM.
16. g. SS. Cornelius, M., 252. Cyprian, Archb., M., 258. Euphemia, V. M., 302.
17. a. Stigmata of St. Francis of Assisi, 1214. St. Hildegarde, Abb., 1178.
18. b. SS. Jos. of Cupertino C., Min. Ord., Thomas of Villanova, Aug. Ord. 1535.
19. c. St. Januarius, B. M., with his companions, 300.

On the first Sunday is the Feast of the Holy Guardian Angels, instituted 1608. (This is now kept on Oct. 2, in this country.—Note by Translator.)

20. d. St. Eustachius, M., 120.
21. e. St. Matthew, Apostle and Evangelist.
22. f. SS. Maurice, and the Theban Legion, MM., 297.
23. g. St. Linus, P. M., 69. St. Thecla, V. M.
24. a. St Gerard, Apostle of Hungary, B. and M., 1046.
25. b. St. Cleophas, disciple of Christ.
26. c. St. Cyprian, M., converted by St. Justina, V.M., 305.
27. d. SS. Cosmas and Damian, Martyrs, 304.
28. e. St. Wenceslaus, Duke, M., 939.
29. f. St. MICHAEL ARCHANGEL, decreed before 813.
30. g. St. Jerome, Priest and Doctor of the Church, 430.

OCTOBER.

1. a. St. Remigius, B. of Rheims, Apostle of France, 545.
2. b. St. Otto, Bishop of Bamberg, Apostle of Pomerania, 1139.
3. c. St. Candidus, B. M.
4. d. St. Francis (Seraphicus) of Assisi, F. O., 1226.
5. e. St. Placidus, Abb., M. St. Flavia, V. M.
6. f. St. Bruno. Founder of Order, 1101.
7. g. St Mark, Pope, 336. St. August, Priest.
8. a. St. Bridget, Widow, 1373.
9. b. SS. Dionysius, Rusticus, Eleutherius, MM., 552.
10. c. St. Francis of Borgia, Jesuit, 1572.
11. d. St. Placidia, V. of Verona.
12. e. St. Maximilian, B. of Lorch.
13. f. St. Edward, King of England, 1066.
14. g. St. Burkhard, B., 723. St. Callistus, Pope, M., 226.
15. a. St. Theresa, V., Founder of Ord., 1582.
16. b. St. Gallus, Abbot.
17. c. St Hedwige, Duchess, Widow, 1143.
18. d. St. Luke the Evangelist.
19. e. St. Peter of Alcantara, Penitent, 1562.
20. f. St. John of Kenty, C. St. Wendelinus, Abb. 637.
21. g. St. Ursula and companions, V. M., 258. St. Hilarion, Ab., 371.
22. a. St. Cordula, V. M., 258,
23. b. St. Severin, B. of Cologne. St. John Capistran.
24. c. St. Raphael, Archangel.
25. d. SS. Crysanthus and Daria, MM., 184.
26. e. St. Evaristus, Pope, M., 109.
27. f. St. Sabina, M. in Spain.
28. g. SS. Simon and Judas Thaddeus, Ap. and MM.

29. a. St. Narcissus, B. of Jerusalem.
 30. b. St. Eutropia, Martyr, of Alexandria
 31. c. St. Wolfgang, Bishop of Regensburg, 994.

The first Sunday in October is the Feast of the Rosary, appointed 1573.

NOVEMBER.

1. d. ALL SAINTS, appointed 835.
2. e. All Souls, before 995.
3. f. St. Malachy, Archbishop in Ireland, 1148.
4. g. St. Charles Borromeo, Archbishop of Milan, 1584.
SS. Vitalis and Agricola, MM.
5. a. St. Emmerich, Royal Prince of Hungary. St. Magnus, B.
6. b. St. Leonard, Hermit, 559.
7. c. St. Engelbert, Archb., M., 1225. St. Willibrord,
Apostle of Under Rhine, 789.
8. d. St. Godfrey, Bishop of Amiens, 1115.
9. e. Consecration of the Lateran Church, Rome. St. Theodore, Soldier, M., 236.
10. f. St. Andrew Avellin, C. SS. Tryphon, Respicius,
Nympha, MM.
11. g. St. Martin of Tours, 402.
12. a. St. Martin, Pope, M., 655. St. Livinus, B.
13. b. St. Stanislaus Koska, Jesuit, 1568. St. Didacus,
Franciscan, 1463.
14. c. St. Clement, M. in Thrace.
15. d. St. Leopold, Margrave in Austria, 1136. St. Eugenius, Bishop of Toledo, M.
16. e. St. Edmund, B. of Canterbury, 1241. St. Othmar, A.
17. f. St. Gregory Thaumaturgus, (Miracle Worker), 268.
St. Gertrude, V., Benedictine Order, 1292.
18. g. Consecration of Church of SS. Peter and Paul at
Rome, 1626. St. Odo, Abbot, 942.
19. a. St. Elizabeth, Landgravine of Thuringia, W., 1231.
St. Pontianus, Pr. M., 235.
20. b. St. Benignus, B. St. Felix of Valois, 1212.
21. c. Presentation of the B. V. Mary, appointed 1375.
22. d. St. Cecilia, V. M., 224.
23. e. St. Clement, P. M., 100.
24. f. St. Chrysogonus, M., 303. St. John of the Cross,
Carmelite Order, 1591.
25. g. St. Catharine, Virgin, M. at Alexandria, 307.

26. a. St. Conrad, B. at Constance. St. Peter, Pat. of, 311.
27. b. St. Basil, Bishop of Antioch, M.
28. c. St. Valerian, B.
29. d. St. Sosthenes, Disciple of St. Paul.
30. e. St. Philomena, M. at Ancyra, 274. ST. ANDREW^W
APOSTLE, M., 62.

DECEMBER.

1. f. St. Eligius, Bishop at Noyon, 665.
2. g. St. Paulina, M., about 253. St. Bibiana, V. M., 302. St. Peter Chrysologus, D. of C., about 450.
3. a. St. Francis Xavier, Apostle of the Indies, 1552.
4. b. St. Barbara, V. M., 240.
5. c. St. Sabas, Abbott, 551. St. Gratus, M.
6. d. St. Nicholas, Bishop of Myra, 326.
7. e. St. Ambrose, Archb. of Milan, D. of C., 397.
8. f. IMMACULATE CONCEPTION OF THE B. V. M., declared 1865. St. Eucharius, Bishop of Trier, Disciple of St. Peter.
9. g. St. Leocadia, V. M. St. Georgiana, V. M., 305.
10. a. St. Melchiades, Pope, 314.
11. b. St. Damasus, Pope, 384.
12. c. St. Dionysia, M., St. Synesius, Rector, 274.
13. d. SS. Ottilia, V., Lucy, V. M., 300.
14. e. St. Nikasius, Bishop of Rheims, M.
15. f. St. Christina, who converted the Caucasian people.
16. g. St. Eusebius, Bishop of Vercell, 370.
17. a. St. Lazarus, Bishop of Marseilles.
18. b. St. Theotimus, M. at Laodicea.
19. c. SS. Zosimus and Secundus, MM.
20. d. St. Theophilus, M. at Alexandria.
21. e. St. Thomas, Apostle, M. at Calamin.
22. f. SS. Florus and Honoratus, MM.
23. g. St. Victoria, V. M., 251.
24. a. Adam and Eve. St. Irmina, V. at Trier.
25. b. NATIVITY OF OUR LORD JESUS CHRIST—CHRISTMAS DAY. SS. Eugenia, V. M., Anastasia, 303.
26. c. ST. STEPHEN, First Martyr.
27. d. St. John, Apostle and Evangelist, about 100.
28. e. Massacre of the Innocents. St. Theophila, V. M.
29. f. St. Thomas, Archbishop of Canterbury, M., 1170.
30. g. SS. Honorius and Companions, MM. at Alexandria.
31. a. St Sylvester, Pope, M., 335.

INSTRUCTION ON PRAYER.

TAKEN FROM THE

REVELATIONS OF SS. GERTRUDE AND MECHTILDIS.

Short Introduction on the Necessity of Prayer.

AS THE bird cannot live without air, nor the fish without water, neither can man live a truly blessed life without prayer.

Prayer, says a holy father of the Church, is the breathing of the soul. "Even as the body is made alive by the soul, so is the life of the soul sustained by prayer. As the body cannot live without the soul, so also the soul dies and stinks without prayer," says St. Chrysostom. A human being who takes no delight in prayer, who is negligent when praying, or does not pray at all, will almost of necessity fall into sin, for the grace of God, which alone can keep him from sin, will forsake him. "God," says St. Augustine, "wishes to make us participators of his grace, yet he gives it only to those who ask for it." The Lord himself assures us of this when he says: "Ask and ye shall receive." To which St. Theresa adds: "He who does not ask, does not receive."

Then again St. Augustine writes: "He who knows not how to pray will never

understand what it is to lead a pious life." So it is not enough merely to pray, we must also know how to pray aright. Prayer is a matter of the heart, not of the lips; it must come from the heart.

Now, in point of fact, there are many persons who do not know how to pray, for which reason we place here an instruction on prayer drawn from the writings of the saintly sisters, and add to it admonitions concerning patience in suffering and illness; also, a preparation for a good death.

Christian soul! read these instructions frequently, carefully, and attentively; follow them faithfully, and assuredly you will derive much benefit therefrom for your salvation.

FIRST ARTICLE.

On the Advantage of Vocal Prayer.

Man as belonging entirely to God, and as entirely dependent on him, is under the obligation of worshipping, praising, and glorifying him as his Lord. This worship and adoration consists, indeed, principally in the heart, but as we are taught by experience that the uninstructed Christian does not usually know what thoughts concerning God he should cherish in his inmost heart, or in what manner he should adore, praise, and honor God, therefore Christ himself, as also by the mouth of his holy Church,

prescribed certain vocal prayers, by the use of which man may honor and praise God. These prayers are not merely for those who are simple of heart; they may be very useful for those who are already experienced in the ways of God, especially when they find themselves dry and distracted in prayer, for these serve to inflame the chilled heart, as straw kindles the fire, and thus they become necessary means to attain devotion; so that they who neglect vocal prayer at the time when they have no good thoughts and cannot make meditation do wrong, even commit sin, because they do not use a means given them by God himself.

Even if meditation or interior prayer is much better than vocal, nevertheless, this vocal prayer is well pleasing to God, as we may see by Christ himself, who not only taught his Apostles to pray vocally, but has by revelation taught his saints vocal prayers. This is witnessed by the holy sisters Gertrude and Mechtildis, who although so much experienced in the contemplative life that they were almost daily carried out of themselves in ecstatic prayer, yet assiduously practised vocal prayer, and composed for themselves little prayers which they repeated from two to three hundred times a day. How pleasing these prayers were to God, may be seen from the fact that at times they appeared before the face of God as fragrant roses, at times as glittering stars, or as

musical instruments, giving great pleasure to him and to all of his dear saints, and the more devoutly they offered up a little prayer the more beautiful and lovely were all these appearances before God, as we may see in many passages of this little book.

To this may be added many words of love which Christ desires to be not merely thought in our hearts, but expressed by our lips, that he may hear, as he once said to St. Gertrude, as she was repeating several of these: "As often as thou sayest such words as these, a marvellously pleasant fragrance and a prodigious joy are shed all over me," (B. iv. ch. 1.) and it may be here remarked that when good thoughts come to thee when thy heart is inflamed with devotion, thou mayest then interrupt thy vocal prayer, and follow the Divine inspiration, as Christ expressly declared to St. Mechtildis in these words: "When I accord thee a grace quit everything in order to enjoy this without hindrance, for in that case thou canst do nothing better or more advantageous, for when in prayer thou art reading a Psalm or other prayer which the saints have composed on earth, then the saints are praying for thee, but when thou dost meditate on me, or converse with me, thou givest joy to all the saints and they give praise to me."

SECOND ARTICLE.

Which Prayers Are most Pleasing to God, and of the Lord's Prayer.

From the foregoing article it may be clearly inferred that every prayer, be it great or little, if accompanied by the spirit of devotion, is specially pleasing to God. Be assured that not a single devout word escapes thy lips which Christ does not mark. St. Gertrude once saw in spirit that two angels, after the choir had ended their prayers, placed before the Lord two tablets, on which all the words of the Psalms and prayers which the nuns had uttered appeared in the form of beautiful pearls, which shone out with marvellous splendor and gave forth a lovely melodious tone. (B. iv. ch. 2.) Now, although every prayer devoutly addressed is good in itself, yet one may be better than the other; and the preference is to be given to the Our Father and Hail Mary. Thence it results that when any one has offered up a prayer, an Our Father and Hail Mary are usually added, in order to indicate that as no food has a relish without bread, so no prayer without these two additions is well pleasing to God. Yet must thou ever remember to say the Our Father in union with that love with which it was sanctified by Christ in his heart, and with which his lips spake it: that is, desire through the holy Our Father to pay to God the Father as

much honor, as much love, to afford him as much pleasure as Christ himself offered to him. With this intention, also, must the Hail Mary be said.

As often as thou recitest the holy Our Father, take very great care to do so with all possible devotion. And this devotion will arise in the heart, with the holy reflection, that the holy Our Father consists purely of Divine words full of power and truth: for Christ, the Son of God, gave them utterance and infused into them a singular and extraordinary force.

Here arises the question how the holy Our Father can profit another person or one deceased, when it is said with such intention, when no mention of others is made, or even thought of in saying it?

Let this serve for a reply: It profits them when the fruit and the merits are made over to them, which proceed from the prayer. For as we afford to God a special satisfaction through the Our Father or Hail Mary, he always rewards us with a special reward; and this reward we make over to those for whom we say the Our Father. A comparison may explain this: If thou present a distinguished person with a costly gift, or perform some service for him, on the understanding that he should bestow a great favor on one of thy friends, he, if he know thy object, although the name of thy friend were not mentioned, would nevertheless

grant him the desired boon, for the sake of the services thou hast rendered him. In like manner God acts: although in reciting the Our Father, no name was mentioned, God knew for whom the prayer was offered, when for another than thyself thou wert desiring this or that grace. Nevertheless, when thou art praying for one or more living fellow-brethren or sisters, and comest to the words "give us this day our daily bread," then offer this petition boldly for thyself and for thy good friends, just as if thou wert saying: My God, give me and these good friends our daily bread, forgive us both or all of us our debts, etc., etc.

THIRD ARTICLE.

Of the Prayer in Honor of the Bitter Passion of Jesus.

After the Our Father and the Angelical Salutation, the best prayers are those in honor of the Passion of Christ. This is clear from various passages of the Revelations, especially of St. Gertrude (Book iii. ch. 40, 42.) Every Friday the sisters made a special contemplation on the Passion of Jesus, and when their strength did not suffice to lift their spirits up to God, the Saviour visited them and strengthened them. From this they learned that if any one is tepid in his devotion, he may yet be pleasing to God, inasmuch as he may not fail to renew the memory of the Passion of Jesus in his spirit.

When on another occasion St. Gertrude was occupied with the contemplation of the Passion of Christ, she became aware that the prayers and lectures which treat of the Passion of Christ are infinitely more meritorious than any other exercise. For, as no one can handle flour without becoming white, so no one, with ever so little devotion, can think on the sufferings of the Lord, without deriving some small advantage from it: and if any one read concerning the sufferings of Jesus, he at least prepares his soul to receive the fruit thereof, so that through the diligent and frequent consideration of the sufferings of Christ he acquires more merit than by many other meditations which have not these sufferings for their object.

Once the Saint asked the Lord in what way good works might be so performed that they might appear perfect in his eyes? The Lord replied: "All that thou doest in prayer, fasting, and watching, must be done in remembrance of my Passion, or in union with it: and when thou wouldest mortify the five senses, the mortification must be offered up in union with that love with which I mortified my senses by suffering." "Ah," cried Gertrude, "teach us then, O best of masters, how we can perform a single work in remembrance of thy Passion." Then the Lord said to her: "In prayer, stretch out thine arms in the same manner as when on the cross I stretched them forth to my Father,

and this for the soul-healing of all the faithful of our holy Church."

"Ah, my God," responded the Saint: "to pray in this fashion we should have to seek concealed places, for at the present day the people are very far removed from such practices." The Lord replied: "Prayer in concealed places by such as withdraw into solitude to pray is very pleasing to me; and when this concealment is accompanied with the arms stretched out in this fashion, it is the most costly ornament of a soul. But if any one chose, without fear of shame or contradiction, to pray publicly after this manner and fashion with outstretched arms, I should receive as much honor from this act as one who had placed a king on the throne could honor him with." (B. iv. ch. 13.)

FOURTH ARTICLE.

On Praising God.

After the prayers in honor of the sufferings of Christ those will be best which praise and magnify God. This is amply proved by the writings of the holy fathers; but I will only briefly state what Christ once said to St. Mechtildis: "The greatest and most important work that a man can perform is to praise God, and often to converse with God." In all his cares and anxieties, in every untoward circumstance of his life a man should say: "May the name of our Lord Jesus Christ be blessed

throughout eternity;" or, "Praised be God."

Thus we read in the Life of St. Gertrude, that she was always praising God, but especially when she sang the Psalms in choir or led the prayer for this choir on the festivals of our Lord and of his saints.

On the evening of Christmas she repeated two hundred and twenty times the short prayer, "I adore thee and praise thee," etc., on which it seemed to her as if all her limbs were suddenly become instruments wherewith to praise and magnify the Lord. (B. iv. ch. 2.) The praise of God is, however, peculiarly excellent because in it we seek purely to advance God's honor and glory, while by our petitions we are intent on our own advantage. And of this we may be sure, that he who in his prayer never forgets to praise and magnify the most high majesty of God will not go away empty, and will obtain as great grace from God as if he petitioned for it. This appears from the words of the Psalmist: "Praising him, I will call upon my Lord, and I shall be saved from the hands of my enemies;" and from the words of the Prophet Isaias: "I will praise thee, O Lord! because thou art wroth with me,"—as if he should say: I can appease thee in no better way than by praising thee and lauding thy name. Therefore, often make use of the five songs of praise which are at the beginning of the fifth part of this book,

as also of the angel's hymn of praise which follows it; by thus doing thou wilt earn for thyself a special approbation from God.

FIFTH ARTICLE.

Of Prayer as a Petition.

Although the prayers whereby we beg for spiritual or temporal gifts belong to the lowest rank, they are nevertheless very necessary and are as such agreeable to God, for if we need anything from God, he will not give it unless we ask it of him, as St. Gregory says God desires to be prayed to, and the angelical teacher, St. Thomas Aquinas, says that God has decreed, while time shall last, to give us nothing without prayer. Therefore, when God sends us a cross, we must immediately fall into his arms and take the sword out of his hand by importunate entre aty. For it is certain that he often withdraws a punishment or gives a grace when we pray for it, as one is ready to give to the poor, but nevertheless does not give unless asked.

At prayer itself thou must ever be entirely resigned to the holy will of God, and not pray merely because thou art in need, and in a measure compelled by thy necessities; thou must pray because God wills that thou shouldst pray, and that God will give it thee if it is suitable for thy soul. Ever unite thy prayer with the prayer of Jesus on the Mount of Olives and say: "Lord, not as I

will, but as thou wilt." In this way thy prayer will be the sooner granted; for the more thou seekest God and his holy will, the more pleasing art thou to God. Beside this thou must have full, firm confidence, a confidence not to be shaken, that God on every occasion can and will come to thy help and assistance. "This confidence," our Lord once said to St. Gertrude, "has such power over my goodness, that I can deny nothing to it." And when the holy sister asked: "My Lord, if confidence is so great a good that no one can possess it without thou impartest it, what shall the poor soul do who finds himself without any?" Jesus answered: "Every one can, from the testimony of Holy Writ, overcome his faint-heartedness if he will: for he can, if not from his heart, at least with his lips repeat the words of Job: 'If I am plunged into the depths of hell, thou wilt redeem me thence;' and these words: 'Even shouldst thou slay me, I will still hope in thee.'" (B. iii. ch. 7.)

SIXTH ARTICLE.

Why God at Times does not Grant our Petition, and Whether in that Case we have Prayed in Vain.

There are many reasons why God does not grant our prayer every time we beseech him: for at times we pray for something which is not good for our soul, at times the time for granting it is not yet come; often our petition is rejected on account of our

sins, sometimes also for the exercise of our patience and perseverance.

In short, if we do not always obtain what we ask for, some cogent reason lies at the bottom of the refusal. Though here must we take good heed, and firmly believe that if we do not obtain what we pray for, it by no means follows that the prayer was in vain. Our holy faith and the fathers teach that prayer, which is a good work, well pleasing to God, always merits and obtains something from God, nay, that the smallest prayer one can utter, brings with it some reward. Even if a person is conscious of having committed mortal sin, God rewards his prayer and his good works, not indeed with eternal, but with temporal rewards, and gives him the grace of conversion. That a prayer which is not granted is notwithstanding not offered in vain may be gathered from the following occurrence: Once when the people were distressed by bad weather, and St. Gertrude and her nuns had been beseeching God to abate the evil without perceiving that any good result came from their prayers, she at length addressed the following words to God: "O my beloved, how canst thou for so long a time withstand the wishes of so many persons when I alone, unworthy as I am of thy goodness, have, from my confidence in thee, obtained favors from thy mercy of far greater importance?" She received this answer: "Even as it would scarcely be won-

dered at, if a father would let a son ask him a long time for a dollar, though he had agreed to give him a hundred marks in silver every time he should ask him for them : neither do you wonder if I now delay to grant your petition, because as often as you call on me for assistance by the lightest word or thought, I prepare for you eternal goods which are worth infinitely more than a hundred marks in silver." (Ch. 30, 31.)

From this, O Christian soul, thou canst draw heartfelt consolation, and canst gain great delight in prayer, when thou art thus able to convince thyself that no prayer, even the shortest, is without its reward, and when thou thinkest that nothing is gained then it is that thou hast gained the most. This is manifest from the following: As St. Gertrude once asked the Lord of what use to her friends were the prayers which she offered in their behalf, as she did not see that they derived any advantage from them, the Lord enlightened her by the following comparison: When a child returns home from the palace of an emperor who has bestowed large possessions on it, and endowed it with an unlimited income, nobody can discover on the countenance of the child that it has become so rich. Therefore, do not marvel if thou dost not see that fruit of thy prayer with thy bodily eyes, which I in the order of my providence have destined to serve in a higher range. Know this, the more a per-

son is prayed for, the happier will he (or she) be; for a true prayer never remains without profit, even if men do not know in what manner this is to be brought out.” (B. iii. ch. 30. § 15.)

SEVENTH ARTICLE.

How Necessary it is to Pray for Others and to Commend One's Self to their Prayers.

When thou prayest for others, the virtue of “Love thy neighbor as thyself” comes into play, and a double merit is acquired, that of prayer and that of practising a virtue so dear to God. How much God values this kind of prayer, he revealed to St. Mechtildis in the words: “When any one from brotherly love prays for a neighbor who is in need and trouble, such a prayer is very pleasing to me, but if any one, from pure love to me, prays for the whole Church, then all heaven is illumined by such a prayer as if a new light had just arisen.”

This is even more pointedly expressed in the Revelations of St. Gertrude. As she was once praying for several persons in various circumstances she saw a stream flowing from the heart of the Son of God, which watered richly all the neighborhood round about; and when she was praying for a person who had formerly persecuted her very much, she heard a voice say: “As it is impossible for any one to be pierced through the foot without feeling it in his heart, even so my

fatherly goodness cannot behold otherwise than with the eye of mercy, one who, while sighing under the burden of her own sins, with full consciousness that they need forgiveness, nevertheless, from a holy impulse of love, does not cease to pray for the salvation of her neighbor." (B. iii. ch. 74. §1.) As the saint was once offering to God, on Holy Thursday before Communion, the wishes and desires of all the persons who had recommended themselves to her prayers, the Lord answered her: "Thou hast kindled as many flames in my heart as the number of persons for whom thou hast offered prayers." (B. iv.)

From this thou mayest perceive, how sorely thou art thyself in need of the mercy of God, and what a pleasing act before God is performed in praying for others. Do not fail to observe that thou shouldst never omit recommending thyself to the prayers of others; for this is of great advantage, as is seen in the Revelations of St. Gertrude. To-wit: as this holy virgin was once praying in the night before Christmas, and for a considerable time before matins lay rapt in contemplation, she saw how they who from humility had recommended themselves to others' prayers, were led by the hand, as if surrounded by those who had prayed for them, while they were conducted straight, without any turning aside, through the splendor of the divine heart to the Lord. Those, on the other hand, who relied solely

on their own prayers and desires, sometimes went astray, and wandered to other paths, or were kept back, although at last, guided by the light maintained by God, they were again placed on the right path, and conducted to God. (B. iv. ch. 1.) From this thou mayest learn how useful it is to commend thyself to others' prayers, and even should he to whose prayer thou hast sought to unite thyself not pray for thee in particular, thou wilt yet have part in his prayer, as the Lord revealed to St. Gertrude: One day, when she was praying for a certain person, she saw this person surrounded on all sides by the splendor of a heavenly light, and amidst this shining glimmer all the grace flowed out upon her which had been impetrated and which she had hoped to attain through the prayer of this holy servant of God. Herewith God gave her to understand that if any one relies with firm confidence on the prayer of another, he receives the grace of God through his intercession, even though the person neglected to pray for him in especial. (B. iii. ch. 24.) Finally follows an admonition to pray for the dead: this is very meritorious and well pleasing to God, as he once revealed to St. Gertrude: "My sweet desire," said he, "for the redemption of the suffering souls causes me to approve of everything that assists it. In this respect it is as if a prince, some of whose subjects whom he tenderly loved had been imprisoned on

account of some violation of the law, would not use the despotic power which he possessed to set them free, in order not to counteract the order of justice, but when his courtiers presented petitions in their regard, and were willing to assist them in making satisfaction, the prince listened willingly, and was ever favorably inclined to grant them grace." "When a soul is liberated by the assistance of others' prayers I feel the same joy as if I myself had been freed from captivity, and shall not fail in due time to reward the benefactor, and thereby to act as beseems my almighty power and supreme goodness." (B. v. ch. 21.)

EIGHTH ARTICLE.

In What Manner We Shall Honor the Saints.

Although all the honor which we pay to the saints, as approved servants of God and active doers of his will, is properly referred to God, through whose sanctifying grace they have been made participators of eternal glory, and although the bliss which they enjoy in heaven is perfect, yet the Church teaches that we in a certain manner may increase their glory and blessedness, if we pray or perform any act in their honor. They then experience a peculiar joy, because they present the honor done them to their beloved master, to promote whose greater glory constitutes the sole object of their desires. St. Gertrude also saw that the

prayers said in honor of the saints were presented to them as gifts by Christ. And we read of St. Mechtildis (B. iii. ch. 2.) that she asked a sister who was already in heaven, and who appeared to her: "Tell me, dear sister, of what advantage it is to you, if we say a prayer in your honor?" The soul replied: "I receive every word from your lips as a beautiful rose, which I carry with joy to my bridegroom." Then beneath her mantle she showed her many beautiful roses, which had a golden leaf in the middle, and said: "All prayers said voluntarily, without being of obligation, in honor of a saint, have a gold leaf in the middle, and if you say an Our Father to all the saints collectively, meaning thereby if it were possible to address each one individually, and to honor each one, it is accepted as if it were so performed. Nothing more agreeable can be done to the saints than to salute them in the sweet heart of Jesus, and offer it to them. This gives them inexpressible joy; so also is it well pleasing to them when thanks are given to God for having vouchsafed to confer so many benefits on them. For the saints can never thank God enough, and therefore rejoice when those yet on earth thank God on their account and thus assist them in paying off their debt."

Saint Elizabeth once revealed to St. Gertrude how much this pleased the saints. For as on the feast of this saint, while St.

Gertrude was reciting the office in her honor with the choir, her thoughts were directed to God alone, and she asked if this was pleasing to her, St. Elizabeth replied: "It is far more agreeable than any other way, for thus my wishes are gratified: and this mode is as preferable to any other, as musical notes are to the bleating of sheep and the bellowing of cattle." (B. iv. ch. 58.) And when the holy sister, on the feast of St. Bernard, repeated two hundred and fifty times the words, "Praise the Lord, all ye nations," in thanksgiving for the graces which God had heaped upon him, these words then appeared on the clothes of the saint, in the form of small escutcheons on which were stamped the several virtues which had distinguished him in life, the splendor of which now shed their rays on St. Gertrude, for which she fervently returned thanks to God. From this can be seen in what manner we may participate in the merits of the saints.

NINTH ARTICLE.

Of Ejaculatory Prayers, or Sighs.

In preference to all other spiritual exercises and prayers which remain to be considered, ejaculations or sighs to heaven take the first place. These are sometimes termed arrows of love, because they are, as it were, shot towards heaven and reach the heart of God.

These short sighs or ejaculations have

their origin in the love of God, and place their aim in becoming united with him. They are, as St. Bonaventure teaches, sighs forced from the interior of a soul which is languishing for God.

They are also termed darts of grace, because these desires and sighs, according to the holy fathers, lift the soul to God, and are sent in a moment, piercing the clouds like arrows. There are many kinds of these darts or ejaculations, according as they are prompted by contrition, love, resignation, humility, thanksgiving, or other emotion of the soul; such for example are: "O my God, that I had never sinned!" "Lord, never let me sin again!" "Better die than sin!" "Thanks be to thee, O Lord, for all thy goodness!" "Lord! I am wholly thine, do with me as thou will" "Make me that thou wouldest have me be!" "Not my will be done, but thine!" "What have I in heaven but thee, what do I love on earth besides thee?" "Lord, all from love to thee!" "Lord, I am poor and miserable, come to my aid!"

No such sigh, no such ejaculation is uttered in vain; every time such a prayer obtains a new grace for the one who prays, as Christ revealed to St. Mechtildis when he spoke to her one day in this manner: "Ejaculations are so powerful, that no one can sigh for me without coming nearer to me than he was before, for the desire arising from love to

me effects three things: 1st. It strengthens the soul, as a delightful perfume strengthens and refreshes a man. 2d. It enlightens the soul, as the sun does a dark place. 3d. It makes all things so sweet to that soul that all which she does or suffers becomes pleasanter and more lovely. But sighing over one's sins from true contrition and regret obtains the grace of atonement and leaves the conscience pure and tranquil." (B. iv. ch. 49.) Another time he spoke to her: "As often as thou sighest after me, thou dost attract me to thyself. Nothing, be it ever so little, can be obtained through the sheer exercise of the will, excepting that when a man heartily repents of his sins, and by his will sends up mere sighs to me, I will come to him." To these words Christ added: "If a single sigh is so excellent, and God so easily pleased, how can a man continue to be sad?" Another time it was revealed to this holy sister that God had more joy from even a small prayer and petition from mankind than in the hymns of praise sung by the angels.

From this, the great value attached to these ejaculations is manifest. Therefore, accustom thyself, wherever thou art at work, or whithersoever thou goest, to lift up thy heart to God, and by some such short sigh to express love and desire towards him; thus in a short time thy heart will be inflamed by

still greater love, and in the end be changed altogether.

TENTH ARTICLE.

On Distractions in Prayer.

The saints teach that distractions arise from three causes or roots. 1st. They may be occasioned by our own negligence or indolence ; namely, from our allowing ourselves during the day to be so overburdened with affairs that we forget to keep watch over our hearts and to collect our senses. 2d. They may be temptations of the devil, for he knows that all good comes to us by means of prayer. 3d. They sometimes, often even, occur without blame to us, being the consequence of the weakness and frailty of our nature. For our imagination is so much corrupted by sin that we can scarcely say an Our Father without the intrusion of other thoughts foreign to the subject ; this St. Bernard experienced and wept over sadly. But let distractions arise whence they may, they will not hurt us so long as they are against our will and distasteful to us. For example, we begin to pray, but meantime other thoughts beset us and interrupt our prayer ; so long as these are not noticed, the prayer is good and meritorious in proportion as the will and intention were, before beginning to pray, firmly proposing to pray devoutly. If, on the other hand, we become aware of these distracting thoughts, and

strive to drive them away, we exercise a virtue, and our prayer becomes also a spiritual combat. Even when the thoughts recur again and again, and cannot be banished, we may yet rest assured that this distracted prayer is as pleasing to God and as meritorious for us as if we had prayed ever so devoutly. For Christ once said to St. Mechtildis: "If a man praises God, prays, or offers up anything in his honor while feeling reluctance in doing so, it is still pleasing and satisfactory to God, who often accepts such devotion the more gladly, as he wishes to put the fidelity of loving souls to the proof."

God looks more to our fidelity than to our devotion. But if, on the contrary, distracting thoughts intrude, and we are aware of them, yet do not drive them away, either from being too lazy or because we take pleasure in them, then these thoughts are a sin, if not a mortal sin.

From this it is evident that distractions in prayer are not always sins, sometimes are even occasions of grace. But it is necessary, on entering a church, not immediately to begin to pray; after saluting God in his own house with all possible reverence, a good intention must be formed, which may be done in words somewhat like the following:

My beloved Lord and God! I am come into this holy place to glorify and worship thee! and this I desire to do as devoutly as

the angels praise and adore thee in heaven. I propose to admit no wandering thoughts : but should they come to me against my will I will cast them from me, and not listen to them. Oh, my dear holy angel guardian ! keep my heart and mind from all distractions and assist me that I may perform this holy work to the satisfaction of God.

ELEVENTH ARTICLE.

What to Do when Distractions Occur During Prayer.

As soon as you become aware that your thoughts are wandering, humble yourself before God, acknowledge your weakness, awaken repentance for the distraction, cast it away, and make a new resolution to pray devoutly ; then continue your prayer as well as you can, and repeat the above process as often as a new distraction occurs. If, however, the distractions become too overpowering, use the means Christ taught to St. Gertrude : As she was once thinking of saying her office in the choir with all devotion, and from human weakness, felt herself hindered in doing so, she became sorrowful and said to herself : " What will be the end of this, when such inconstancy pervades all my endeavors ? " Then our Lord appeared to her, offered his heart to her, in the form of a burning lamp, and said : " See, my sweet heart, I am holding before the eyes of thy mind, the work of the Holy Trinity, who is worthy of

all worship throughout all time : through this heart shalt thou make good every failing, which of thyself thou canst not mend. In this way all thy works shall appear good and perfect before me. Even as a good friend is every ready to obey the call of a friend in need, so from this time forward my heart will be ever with thee, to compensate for all thy shortcomings at every hour.” Astonished at such unheard-of condescension of the Lord, she believed it was not fitting that this most high and worthy heart should deign to present itself to her as one friend to another. But the Lord kindly rebuked her distrust and encouraged her by the following similitude : “If thou who art gifted with a clear and pleasant voice hadst a great desire to sing, and a singer stood by thy side who had such a rough, unmelodious voice that she could not utter a pleasing tone, wouldest thou not be vexed if she did not ask thee to sing for her what she could not sing for herself? In like manner, my heart, knowing the weakness and inconstancy of human nature, greatly desires that thou shouldst ask, if not with words, yet with a gesture, that it should fulfil and perfect for thee what thou canst not do or make perfect for thyself. For as by virtue of its almighty power it is easy for it to do this, so by reason of the indwelling love, it is desirous and willing to assist thee.” (B. iii. ch. 25.) What a cheering, con-

soling answer ! Therefore, whenever against thy will thou art distracted in prayer, say these humble words : " My beloved Jesus ! I am heartily sorry that I pray so negligently ; but as I cannot of myself offer this prayer as I ought, I make it over to thy most sweet heart, that it may graciously compensate for all I fail to do."

Speak these words as often as thou art distracted in prayer, and trust the infinite goodness of Christ, which certainly will atone for everything.

Finally, a powerful remedy for distractions in prayer is to be found in the reflection how sorely thou needest prayer to obtain the help of God. Therefore, betake thyself to prayer with the feelings of a poor beggar, and say with David : " Lord, I am poor and miserable, help me !" Then Jesus will assuredly come to thine assistance, and accept most graciously thy prayer, poor and weak though it may be.

TWELFTH ARTICLE.

With What Intention Prayer Should Be Offered.

Everything depends on the intention or object with which we perform all our works or justify our omissions. The worth of every transaction depends on the intention or object. If the intention be good and well pleasing to God, a work indifferent in itself, if it contains nothing bad or sinful, becomes thereby good and pleasing to God.

If the intention or object is bad or displeasing to God, then a work good in itself becomes bad and displeasing to God. But, with respect to good intentions, a distinction exists, as, for example: The intention is good, when for the love of God we do anything that he may bless us in this life, and preserve us from misfortune; it is better, when we do it to be protected from falling into hell; still better, when done to obtain forgiveness of sins, and the reward of heaven ; but that intention is best when an act is performed purely from love of God, solely with the view to please him and to fulfil his holy will, without looking for reward. In this way every step we take, the smallest transaction we engage in, may be sanctified and become a good work which God will not let go unrewarded.

Therefore, when thou prayest, have a good intention, and propose to thyself beforehand to pray solely from the love of God, and to advance his honor.

Of how much advantage such a good intention is may be gathered from the following revelation to St. Gertrude: She once saw Christ sitting on his throne, with St. John the Evangelist at his feet writing ; sometimes he wrote with black ink, sometimes with gold, sometimes he dipped his pen in the wound of the side of Jesus, and formed rose-colored letters. Then Gertrude became aware that that which was written

in ink were works that were performed from habit, or for one's own advantage ; that with blood signified the works done in honor of the Passion of Jesus ; and that with gold recorded acts done out of pure love of God, and for the sanctification of the Church. For if any one foregoes his own will, renounces his own merits, and thus performs all his works from love to God, they are inscribed in golden letters, and do not remain unrewarded ; for precisely these works increase the sanctity of the soul in overflowing measure.

From this may be seen what a great difference exists with regard to intention. Therefore, use diligence and care in giving to every act performed a good, upright intention. Never seek thine own advantage ; for the greater the reward that thou seekest in regard to thy works, the less wilt thou receive : but the less that thou dwellest on thine own advantage, the more wilt thou obtain. Think in this manner : "If my work pleases God, and he is satisfied, then I am content, even if it does not bring me a cent. I offer to him all the merit of it ; he may dispose of it to whom he will." St. Gertrude knew this well, and therefore as on Christmas Eve she was saying the Miserere with great devotion, and offered her share thereof freely to her divine bridegroom to his eternal honor, and that he might dispose of it according to his pleasure, Jesus took

the prayer from her in the form of a brilliant, costly pearl, and placed it in the ornament he wore on his breast, which was glittering with valuable jewels, thereby demonstrating how pleasing to him this prayer was. (B. iv. ch. 2.) Do thou likewise, thou wilt never repent it.

THIRTEENTH ARTICLE..

With What Fervent Zeal We Must Pray.

In prayer much depends on having always an ardent desire to offer it up with all possible devotion. For God does not regard so much what thou prayest as the manner and way in which it is done. Therefore, when thou beginnest thy prayer, or even after this is begun, think within thyself, "Oh, that I could pray as the saints pray in heaven, or "Oh, that I could so satisfy God with this prayer as he never before was satisfied." But above all, say: "Oh, that the most holy heart of Jesus would take the place of my heart, that with it I might so honor, praise, and glorify God, as this heart praised and glorified God on earth!" Then represent to thyself this heart really taking the place of thy heart, and that thou wouldest desire to perform thy prayer with the same devotion, assist at Mass with the same reverence, receive Holy Communion with the same fervor as only the heart of Jesus could do. Be assured, a work done after such a manner, is more than usually

pleasing to God, for a simple wish in spiritual things with a pure intention is accepted by God as if the work were really done. To confirm this, I will cite the very words of Christ himself, which he once spake to St. Gertrude, when on Christmas Eve, as she was assisting at the Holy Mass which begins with these words: "Come, O Lord, and show us the light of thy countenance," and was devoutly praying for those who had recommended themselves to her prayers, he said to her: "I have given to each one of these a reed of pure gold, through which they may draw from my divine heart every good thing they desire." Then the saint knew that this mysterious channel was no other than the good will by which men can obtain every spiritual blessing from heaven. Thus, for example, when a person inflamed by holy and chaste desires, takes pains to praise, honor, and thank God, and serve him as faithfully as some saints have done, God's infinite goodness looks on this good will as a work done for him. These reeds will shine like gold, when one thanks God in that he has vouchsafed him so noble and exalted a will, whereby he can acquire immeasurably greater advantages than by all the forces of the universe together. (B. ii. ch 30. ch 51.) These are the express words of the revelation to the saint, from which to our consolation we may see what a noble will mankind possesses, by which we may merit immeasur-

able treasures. Therefore, we may say with truth that in spiritual things we have great power, and in fact are, before God, in possession of all that we desire : as Christ revealed on another occasion to St. Gertrude. On Maunday Thursday the saint was meditating on the words of the holy Gospel : “ He began to wash the feet of his disciples,” and she prayed the Lord, he might cleanse her from sin, by means of one of the apostles ; the Lord answered her : He himself had purified her and her sisters whom she had taught to pray that God might cleanse them from the seven kinds of evil passions. When, however, the saint lamented that while she reprobated others, she was herself negligent, she received for answer : “ I am satisfied with thy good will, for it is the natural effect of my goodness, to accept as work done and reward as work, all the good that a person has a perfectly good will to do, in so far as he is hindered in carrying out the fulfilment merely by frailty and impossibilities.” (B. iv. ch. 25.) Thus thou seest how much depends on good will ; then use these means often, for as often as thou hast good will to do a work, which from want of time or strength, thou canst not perform, God reckons it to thee as if thou hadst really achieved it, and rewards it richly. In this also we have a consoling revelation in the life of St. Gertrude. As on Good Friday the saint was asking our Lord for some

particular favor, he enquired : “ What wilt thou give me for such a grace ? ” The saint replied, “ I possess nothing worthy of being offered to thee : but nevertheless I cherish the most intense desire, that if I had all thou hast, I would rob myself of the whole possession, to give it and myself to thee, with full liberty for thee to dispose of it at thy pleasure.” Hereupon replied the Lord : “ If thy heart is really ready so to act towards me, thou needest not doubt that I shall act in like manner towards thee, and even so much the more generously, as I excel thee in love and goodness.” (B. iv. ch. 26.)

FOURTEENTH ARTICLE.

How to Unite Our Prayers and Good Works with the Prayers and Works of Christ.

It is of great spiritual profit to unite one’s prayer and good works with the prayer and works of Christ, as he himself revealed to St. Mechtildis. This saint once asked him : “ Tell me then, most sweet Lord Jesus, how one can turn one’s work to the best account ? ” The Lord replied : “ All prayer of man should be offered to God my Father in union with my prayer, for then it rises agreeably to him, and becomes one with my prayer. When several sorts of spices are blended together and set on fire, a smoke ensues, the pleasant smell of which ascends to heaven : so also, when prayer is blended with mine, it like the sweetest in-

cense ascends to heaven. Every prayer, in fact, pierces heaven, but if not so blended with mine, it is not so agreeable to God, and is not so well accepted by him. Therefore, every labor, every work should be wrought in union with my labor and my works. They are ennobled thereby, as copper melted with gold loses its trivial value and attains to something of the value of gold, or as a drop of water poured into wine is itself changed into wine. In this manner the works of men are improved and ennobled by mine." (B. i. ch. 14.) From this thou mayest know how advantageous it is to unite thy works to those of the Lord. Therefore, when thou prayest, say :

"Dearest Jesus ! in union with the love and devotion with which thou didst pray, I will now pray."

When thou art about to eat, say :

"Dearest Jesus ! in union with the love with which thou gavest me this food, and with which at one time thou didst thyself partake of food upon the earth, will I also now partake of this."

When thou art at work, say :

"Dearest Jesus ! in union with the love with which thou didst labor on earth, I will now perform this labor to thine eternal honor, and for the salvation of the whole Church. I recommend this work to thee, that thou mayest guide it according to thy holy will, and lead it to its completion."

When thou art before the Blessed Sacrament, say :

“ I adore thee, O most holy Sacrament, in union with the love with which thou, my divine Saviour, didst adore thy heavenly Father, and glorify him.”

When thou deniest thyself anything, say :

“ Most benevolent Jesus ! in union with the love with which thou didst mortify thy five senses, I will perform this act of self-denial.”

When thou hast anything to suffer, say :

“ Most beneficent Jesus ! in union with the love with which thou didst undergo so much shame and so many pains, I will now take this cross upon myself : to thy honor and for the salvation of thy whole Church.”

Begin every action by similar acts of grace, for thereby they will not only attain their highest value in the eyes of the heavenly Father, but afford him the highest satisfaction.

FIFTEENTH ARTICLE.

In What Way to Recommend our Prayer to the Lord Christ.

Another very useful way to make our prayer well pleasing to God and meritorious for ourselves, is to make it over to Christ our Lord, that he may compensate for all defects in it. For as our heart is miserable enough and full of faults, and as everything that comes from it must appear imperfect and defective in God’s sight, it is certainly

good to make it over to the Lord, that he in his love may supply for what is wanting and amend it. This was St. Gertrude's constant practice. Therefore, once when she was rapt in contemplation on Maundy Thursday, Jesus said to her : "All thy actions are perfectly agreeable to me." The saint wondered very much at this, for she was firmly convinced that none of her actions could please men, much more God, who by means of his heavenly light must discover so many imperfections imperceptible to man. But the Lord explained his meaning to her by saying : "The good and laudable practice thou hast of often recommending thy works to me, and of laying them in my hands, causes me to receive them constantly as agreeable, and I amend and make perfect all that I see defective in them, that they may please not only me, but the whole court of heaven." (B. iv. ch. 31.)

See then how excellent it is always to recommend thy works to Christ, that he may amend and perfect them. This he also taught to St. Mechtildis, as she once said to him : "Oh, that I had power to make heaven and earth with hell itself and all creatures bow before thee." he replied : "Recommend it to me, that I should accomplish it, and present all creatures to my Father in praise and thanksgiving : for through me all imperfections in the creature must be perfected." And that she might

the better understand this, he said to her another time: "When thou desirest to praise me, and cannot do it as thou wouldest wish to do, say: 'O most beneficent Jesus! I praise thee, and what I am unable to do, do thou supply in my behalf.' When thou desirest to have my love, say: 'O most beneficent Jesus! I love thee, and I pray thee to supply for me what is too little in me, and offer the love of thy own heart to the Father for me.' When thou wouldest stir thyself to contrition, say: 'O most beneficent Jesus! I am heartily sorry for all my sins, and I most earnestly entreat thee to supply for me what is wanting in my contrition and offer to thy Father the suffering thou didst undergo for my sins.' Tell this," continued Jesus, "to others, that they may do the same, and if they ask it of me a thousand times a day, I will offer these to my Father for them, without wearying of them as troublesome." From this thou mayst see how ready and willing Christ is to atone for all shortcomings: therefore, often, when in prayer, use these or similar words: "My beloved Jesus! I place my prayer under thy protection: and pray thee that thou wouldest offer it instead of me, and make good my failings." Proceed thus also in thy other works, and be assured that Christ will accomplish this for thee and a thousand times better than thou couldst do it for thyself.

SIXTEENTH ARTICLE.

How to Offer Prayer to God.

God created us for his honor. Everything we do should tend to that end. Therefore, to that honor we should offer not only all we do, but all our acts and omissions. Very much depends on this offering. For what would it profit thee, if thou hadst earned a great deal of money and took no care of it, but threw it out upon the streets? In like manner, what would it profit thee to say many prayers without offering them to God and consigning them to his care to keep for thee? Therefore, be mindful after concluding thy prayer to offer it every time to God and give it into his keeping, as Christ taught St. Gertrude: “Confide all thy exercises to me, that I like a careful mother, may keep them for thee till the fitting time.” And when she obeyed him, she saw that Christ took her prayer from her, and laid it away in his heart as in a well-guarded cabinet. Learn thou from St. Gertrude the best mode in which thou canst offer thy prayers and thy good works to God: for as she found some difficulty in accomplishing a work, she said to her heavenly Father: “Lord, I offer thee this work through the mediation of thine only begotten Son, in the power of the Holy Spirit, to thine eternal honor.” And then she received an interior intimation that this in-

tention lent an extraordinary worth to her work, and raised it above a mere common human transaction. She also became cognizant that what is offered to the Father through the Son gives him satisfaction and is dearer and more pleasing to him than aught else. (B. iii. ch. 30. 5. 14.)

Another mode of offering prayer to God is to consign it to the care of Christ for this purpose: this he himself taught St. Mechtildis. As this saint had prayed nine Our Fathers and Hail Marys in honor of the holy angels, and had confided them to her angel guardian to present to the angels, Christ said to her: "Confide them to me, to offer them for you, for this gives me very great pleasure. Every offering confided to me to be made over to the saints through me, is as much ennobled and improved as copper is when dipped in melted gold, by which it is gilt and no longer appears what it was before."

Follow this teaching closely, and whether thou hast performed any good action, or suffered from a cross, place it in the hands of Christ and beseech him to offer it for thee to his heavenly Father.

SEVENTEENTH ARTICLE.

In What Way the Merits of His Son Jesus Are to Be Offered to God.

Among all the consolations we have considered up to the present time, the most consol-

ing of all is the reflection that we may participate in the merits of Christ and by them pay the debts we have incurred. That thou mayst understand this correctly, know that all that Christ merited by the painful labors and sufferings he underwent during the thirty-three years of his earth-life, he has placed at the disposal of those who believe in him, so that in very sooth his merits are our property, and we, in so far as we desire to accept them, have a lawful claim to them. For as any one to whom an inheritance falls, gratefully enters into its possession, so we should enter on our inheritance which is bequeathed us by Christ with thankful hearts, and this we do by a true faith in him and by leading a pious Christian life.

If we have this faith and live according to its teachings, then we have part in the merits of Christ, we can offer them to our heavenly Father, and cancel the guilt of our sins by them; by them we can also increase the joys of the saints in heaven, and we can offer them for the consolation of the souls in purgatory, to mitigate their pains. Jesus has made us a present of all his merits, therefore both are ours, what we may have merited by our good works and what he has given us.

That Christ really and truly has made over to us his good works, he himself revealed in express words to St. Mechtildis;

he said: "Why should not man take from me that which I am ready to give him? I give him willingly my most holy, most innocent course of life on earth, that he may participate in its merits and make good all his own deficiencies." (B. i. ch. 21.) And as this holy sister was once afraid she could not serve God as she ought to do, the Lord said to her: "O my beloved daughter! do not grieve, for all mine is also thine." On which she replied: "If all thine is also mine, then thy love is also mine, and I offer this to thee for what is wanting in myself." Jesus accepted this offering with pleasure, and said: "That is the best thing thou couldst do," as if he intended to say: "Thou canst in no way make better amends for thy shortcomings than by offering me my own perfections." Do thou likewise, soul that lovest God! and if devotion, patience, and all other virtues fail thee, and notwithstanding every exertion of thine own thou makest no progress, then offer to the Lord his devotion, his patience, all the virtues that he practised on the earth, and be assured that this compensation will be accepted as valid. And when thou recallest to mind that thou hast uselessly frittered away hours, days, weeks, and years, then excite thyself to interior contrition for thy negligence, and offer to the Lord in atonement all the hours, days, weeks, and years of his holy earth life with all the good works performed in it.

That thou mayst see how much thou canst gain by such an offering, listen to what Christ once said to St. Mechtildis : “ See, I give thee all my holy merits as thine own, that thou mayst offer them again to me as thine ; and if any one will do this, I give these back to him in tenfold power, yea, I will even compensate him a hundred-fold in this life, and give him life everlasting as I promised.” (Matt. xix. 29.) Are not these consoling words? That indeed is double interest on the merits of the Lord ; therefore, Christian ! take courage ; even when thou sighest beneath the heavy burden of sin, if thou hast made an earnest resolve to do better for the future, do not despair, run, hasten to the treasures of Christ’s merits, which stand ever open, and offer to God the merits of the Passion of his Son ; in this way wilt thou regain hope and receive grace. Christ has promised this to thee and to all sinners, in the words which he addressed to St. Gertrude, as rapt in contemplation she was meditating the words, “ *He was offered because it was his own will.* ” “ If thou dost really believe that I should not have been offered to God, my Father, on the cross, had I not myself so willed it, then believe also, that I now desire as eagerly to offer myself to my Father for each single sinner, as I did then for the whole of mankind together. Therefore, every one, however heavily he may be laden with

sin, may hope forgiveness if he offers to my divine Father my sufferings and death, inasmuch as he believes that it can procure for him the gift and fruit of grace, and in as far as he is convinced that the remembrance of my sufferings, in connection with living faith and true contrition, is the most effective antidote to sin." (B. iv. ch. 25)

Besides this we may offer to God, in satisfaction for our sins, the merits of the saints, and all the good works which have ever been wrought by the holy Catholic Church. This offering is a valid one and receives its value from faith in the communion of saints. According to this belief, as long as we are in the grace of God we participate in all the good works of the members of the Church, in those of the Church triumphant in heaven as well as those of the Church militant on earth ; we may and can use these to promote the welfare of our souls, as an inmate of a house is permitted freely to use the utensils of the household. But especially do we take part in the merits of the saints when we rejoice in their sanctity and thank God for granting them so many graces ; this we are in many ways given to understand from the Revelations of St. Gertrude, particularly B. iv. ch. 56.

As St. Gertrude in the night before the feast of the Eleven Thousand Virgins heard the words sung, "Hope and crown of Virgins," she thanked God for the merits of

these virgins whom she saw before his throne, and in doing so she threw as many rays of light upon him who sat upon the throne as the number of special individual graces for whom and which she had returned thanks. Then again, Gertrude saw that these rays of light streamed back into her own soul, and she thus understood that those who give God thanks for graces lavished on a saint share in that saint's merits. On this account our saint formed the habit on the festivals of the saints of often repeating the Psalm, "Praise God all ye peoples," in order thereby to return thanks in the stead of the saint commemorated, and every time she saw that she was made to partake of his merits. Finally, in union with the merits of Jesus, thou mayst bring as an offering to God all that thou art, all that thou hast, all that thou canst achieve, in full confidence that thine offering will be accepted : this is attested by the Revelations of Sts. Bridget and Gertrude.

Especially pleasing to God is such an offering when presented during the sacrifice of the Holy Mass: for as the venerable Thomis à Kempis asserts, no offering is of greater efficacy, or of higher worth, none more satisfactory to God, than the offering of one's self in union with the offering of the body of Jesus Christ at Holy Mass.

MANUAL OF ST. GERTRUDE.

PART I.

PRAYER TO THE SAINT WHOSE FEAST IS CELEBRATED.

HAIL, St. N., thou fragrant flower of Paradise! through the sweetest heart of Jesus, I congratulate thee and wish thee joy of the honor shown thee to-day by God and his saints. For the increase and renewal of this I offer to God the most holy heart of Jesus; and through this same heart I beg of thee that thou wouldst pray for me, assist me at all times faithfully, and particularly at the hour of my death! Amen.

MORNING AND EVENING DEVOTIONS.

MORNING PRAYER.

CHRIST said to St. Mechtildis (Revelations B. iii. ch. 16.): As soon as thou art awake in the morning, raise thy thoughts and heart immediately to God, through my heart, after the following manner

I praise thee, I worship thee, I salute thee,
thou sweetest and most blooming heart of

Jesus Christ, thou fountain of grace which flows like honey, heart from which all the good in heaven and on earth has been poured forth, and will ever pour itself forth. I thank thee with every power of my soul, that thou hast faithfully watched over me this night, and hast praised, honored, and thanked God in my behalf. And now, my only love, I offer thee my miserable heart as a morning gift, and as faithfully as I can command, I enclose and sink it in thy heart flowing with honey, that thou mayst preserve it this day from all evil; infuse into it thy divine grace, and inflame it with thy love, that it may love thee daily more and more, for all eternity. Amen.

Morning Prayer to the Most Holy Trinity.

With the most profound reverence and humility, I adore thee, salute thee, and revere thee, O most holy Trinity, and from the bottom of my heart I return thee thanks for watching over me this night, thus granting me another day in which to serve thee, and work out my salvation. In thanksgiving I offer thee my body and my soul, all that I am, and all that I have; also I pray from the depths of my heart, that thou wouldest so order the circumstances that concern me this day and every day that all I do or leave undone may be most pleasing to thee and tend to thy greater honor and glory. Amen.

Here recommend thyself to God, that he may preserve thee from sin: for it was revealed to St. Gertrude that he who does this, even should he unfortunately fall into sin, may by this, however, more easily obtain grace from God to lead him back to a true repentance. (Rev. B. iii. ch. 39,40.)

I commend to thee, O my God, with all the sincerity of my heart, my body and soul, my understanding, memory and will, my senses and all the members of my body, and I pray thee graciously to preserve me from all sin and shame, from all bad thoughts, words, and works. I firmly propose to avoid all sin, and all occasions of sin, and through the help of thy grace, faithfully to serve thy divine majesty, that this day may not pass without good works.

Here propose to thyself in what good works or in what virtue thou wilt especially exercise thyself: for even shouldst thou resolve to do a great deal of good, without reflecting in what manner it is to be done, thou wilt effect little.

Recommendation of Self to Jesus Christ.

O most benign Jesus! Even as thou didst command thy spirit to thy Father on the cross, I in like manner command myself to thy care for this day and every day, my body and soul, my thoughts, words and works, but especially my will, beseeching thee, in all humility, that thou wouldest regulate and guide this will according to thine own will, that it may not be able to rebel against thee.

All the prayers and devotions which I may address to heaven to-day, I offer and commend to thy most noble heart, begging of

thee that thou wouldest accept every sigh and every prayer, and so soon as it leaves my heart or my lips, place it in thy heart and offer it to thy Father to his eternal praise. I resign myself entirely to thy divine will, that thou shouldst do with me according to thy good pleasure. Amen.

Another Recommendation.

Christ Jesus ! I commend myself to-day and throughout all time to the power of thy holy cross : I enclose myself in the depths of thy holy wounds ; I sink into thy rose-colored blood ; I lay myself in thy divine heart ; I hide myself in the abyss of thy fathomless mercy ; I enclose myself in the power of thine eternal Divinity and resign myself to thy fatherly care, that I may be secure from all visible and invisible enemies, from all misfortunes and all danger of soul and body, by means of this holy recommendation. Amen.

Salutation to the Holy Mother of God.

Ever-blessed Virgin Mary, thou my most beloved Mother, at the beginning of this day I salute thee with heart-felt love and reverence and recommend myself, my body and soul, to thy maternal fidelity and to thy special protection to-day and at every hour, especially at the hour of my death. To thee be confided all my actions and omissions, my necessities and poverty, my life and death, that through thy holy intercession

and merits, all the circumstances of my life may be guided, and all my works well ordered according to thy good pleasure and that of thy divine son. Amen.

To the Holy Angel Guardian.

I also salute thee, O holy guardian Angel, and return thee thanks that thou hast so faithfully watched by me this night, and praised and honored God for me. I pray thee to take care of me this day, and obtain of God for me that I may serve him faithfully. I recommend to thee more especially my heart, that thou mayst preserve it from the evil enemy and from all sinful thoughts. I also beg of thee that thou wouldest present all I do or refrain from doing before God and offer it to him for his greater glory. Amen.

Ejaculation.

Christ said to St. Mechtildis: "He who when he rises in the morning utters a sigh to me and implores with his whole heart that I should during this day perfect all his works, attracts me to him so that in the same manner as the body has life from the soul, that soul receives life from me, and perfects her works in me." (B. iv. ch. 29)

O Jesus! loved with the inmost love of my heart, I send forth to thee in heaven the first sigh of this day, from the very depths of my soul; and as well as I can pray, I do pray that thou wouldest vouchsafe to grant that all my works may be performed in thee, and be united to thy holy works, so that they may redound to the eternal praise of God the Father. Amen.

Good Resolutions for Morning.

O my God! That which is thy will is also my firm and earnest will, and I therefore propose this day and every day of my life to direct all my interior and exterior transactions, my prayers and devotions, my steps and movements, my going out and coming in, my eating and drinking, all my business, all my cares, all I do or leave undone, in perpetual union with the power and action of thine own divine works, and in the same manner and intention which thou findest in thyself to desire them performed. I will therefore perform them in the same intention and perfection with which thy beloved Son Jesus Christ directed while on earth his divine and human, his inward and outer works, to thine eternal praise and to the everlasting salvation of the world. Herewith, I expressly renounce all self-will, all consolation, and all reward, and desire nothing more than thy good pleasure, humbly entreating thee that all my doings may be united and perfected in thine.

That this good intention may remain effective during the day, often utter the following aspiration:

My God! I still hold to the resolution taken this day in thy presence.

Sacrifice and Covenant with God.

Almighty God! Out of love for thee, and from desire to praise thee the whole day long without ceasing, I now make this

covenant with thee in the presence of the whole company of heaven, that from this present hour until to-morrow, or rather for all the days of my life to come, every movement and every beat of the pulses of my heart shall be only to thy honor and glory, and between thee and me, shall only mean, "Holy, holy, holy, is the Lord God of Sabaoth," which signification I will affix to it with this sign; so that henceforward thy divine majesty may recognize every such stroke as participating in every word when the Seraphim sing it in heaven.

And I hereby consecrate and dedicate to thee my pulse, and every movement in my veins and my heart, that they may never cease day or night to praise thee, my Creator, and afford thee new proofs of thy praise, in union with those praises with which the most holy Trinity praises itself and is praised by all the angels, humbly requesting that thou wouldest graciously accept it, and permit it to be pleasing to thee. Amen.

During the day at intervals feel thy pulse and say:

Courage, my heart ; continue faithfully to praise thy God ! Do not cease, be not idle, even when I am idle ; speak without ceasing the words : Holy, holy, holy is thy God, from everlasting to everlasting !

Covenant to be Recited in Prayer on the First Day of the Month.

This covenant has such force that as often as thou movest a limb of thy body, God accepts it as if that were per-

formed which is promised in the covenant, even if at a later period thou no longer bearest it in mind.

Most loving God! I acknowledge that while I enjoy thy blessings at every moment of my life, I ought also to thank thee and serve thee at every moment. But because from human frailty, and on account of my occupations, I am not able to do this, my will shall supply for the work. Therefore, I will make a covenant with thee, so firmly that in eternity it shall not be possible to dissolve it. In furtherance of which I bear witness before thee, O most holy Trinity, that it is my earnest intention, from this day forth to the end of this month, to serve thee most diligently with body and soul, to love thee in the most perfect manner possible, to praise, adore, and revere thee.

As often as I draw breath from this hour till the end of this month, I desire to present myself to thee, body and soul, as a perfect and well-pleasing holocaust, even as Christ offered himself in his mother's womb, for the most entire fulfilling of thy most holy will.

Further, I again testify, that as often as my pulse beats this shall signify nothing else but endless thanks to thee for all the benefits which thou hast shown to me and to all creatures, or wilt show for all eternity.

Thirdly, I bear witness that so often as I move my eye this shall signify that I worship thee in all humility, and reverence thee even as the nine choirs of angels and the

whole army of thine elect adore and praise thee.

Fourthly, I bear witness that so often as I move a limb of my body this shall be as much as if I offered to thee all the treasures of heaven and of earth, in the best way a mere creature can offer them.

I would adore thee in such a manner, O my God, that as often as a thought arises thou shouldst accept it as if it were an exercise of compassion for the innocent death of thy beloved Son, which aroused pity, awaking sorrow in my heart for the misery he suffered.

Lastly, as often as my heart beats, I would have it so understood and so offered up as if this movement of my heart came from no other cause than from the intense love it bears to thee. Yes, every motion shall be a new sigh for thee, a fresh flame of love to transpierce thy divine heart.

All these intentions shall hereby be so strengthened and confirmed, that they shall never even in eternity be capable of being recalled or altered. And herewith I unite them all and place them in the most worthy heart of Jesus Christ, that by that ardor of divine fire therein burning eternally they may be inflamed, perfected, and so strengthened and sealed up by the signet of his divine kingdom, that it may never be possible they should be destroyed either by the power of the enemy or by sin. Amen.

Prayer on Entering a Church.

Thou Lord and God most high ! I thine unworthy creature appear before the throne of thy grace in the intention to pour out my heart before thee, my Lord and my God ! and to worship thee in the best manner I am able. On this account I will begin my prayer in union with all those prayers and devotions which Christ thy beloved Son ever addressed to thee through love, and to thy greater honor. Would that I could bestow on thee as much honor, praise, and delight as the most blessed Virgin Mary and the most meritorious humanity of our Lord Jesus Christ have ever procured thee. Yea, were it possible, I would willingly render to thee all the praise, honor, and glory which one divine Person renders to the other in the highest manner from eternity to eternity, and in this act I would willingly continue forever. But because my heart is so luke-warm and powerless to effect this, I will rather make use of the strength of the heart of Jesus Christ, and do it in his name, in the name of all the saints, together with that of all angels and men: not for my own advantage or consolation, but because it is agreeable and well-pleasing to thee. Therefore, I beseech thee, impart to me thy holy grace, to preserve me from all my negligence and distraction, and thus I begin in the name of Jesus and Mary. Amen.

Means to Banish Distractions.

When thou art distracted at prayer, recommend thyself to the heart of Jesus, that he may supply for thy default. The Lord once appeared to St. Gertrude, when she was much distracted in prayer, and with his own hands presented his heart to her, saying: Look, I am holding my heart before the eyes of thy spirit; commit to its care every work thou thyself canst but imperfectly perform: my heart will so truly make good what is deficient in thee, that what thou dost will become absolutely perfect in my eyes. (B. iii. ch. 25.)

Prayer before Reciting the Office.

Christ himself taught this prayer to St. Mechtildis, and told her that by uniting this prayer to her daily office, that office would become one with her devotional exercises. (B. iii. ch. 32.)

Open my mouth, O Lord, to bless thy holy name: cleanse my heart from all vain, evil, and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily recite this office with attention and devotion, and may deserve to be heard in the presence of thy divine majesty, through Christ our Lord. Amen.

O Lord, in union with that divine intention with which thou didst praise God on earth, I offer to thee these hours.

Accustom thyself to pronounce the "Gloria Patri," Glory be to the Father, etc., with great devotion. Honor. solit. sup. Psalm relates that a religious who had recited his office negligently appeared after death to another religious, who asked him how he had expiated said negligence, and received this answer: it had been expiated already by his having ever pronounced the "Gloria Patri," etc., with great reverence.

The Sacrosanctæ.

For remission of negligences committed in saying the office, composed by Pope Leo X.

To the most holy and undivided Trinity, to the humanity of our Lord Jesus Christ crucified, to the spotless maternity of the most blessed and glorious ever Virgin Mary, and to the whole assembly of the saints, be everlasting praise, honor, power, and glory from every creature, and to us forgiveness of our sins, for ever and ever. Amen.

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father, and blessed are the breasts which gave suck to Christ our Lord. Amen. *Our Father, Hail Mary.*

Ejaculation after the Office.

St. Mechtildis was once praying for a person who had complained to her that he was often distracted in saying his office. The Lord replied that he should constantly utter the following ejaculation after his office, adding that if he could not do this after each separate office, he might recite it seven times a day at his convenience. (B. iii. ch. 33.)

O God, be merciful to me, a poor sinner! O benignant and compassionate Lamb of God, have mercy on me and supply for me what was wanting on my part in this office.

Prayer after the Office.

Most bountiful Jesus! I offer and commend to thy heart flowing with honey this tepid prayer, full of distractions, that thou mayst improve and perfect it and offer it to thy heavenly Father in union with that most perfect attention with which while on earth thou didst thyself praise and worship him. Amen.

Prayer before Reciting the Rosary.

Most blessed Virgin Mary! I thy faithful client venture before thy virginal presence, and will now with all possible devotion recite thy holy Rosary; to renew for thee through the Hail Marys, with which God saluted thee, thy priceless joys; and I desire with my whole heart, by this devotion, to show thee as much reverence as the Archangel Gabriel paid thee when at God's behest he greeted thee with this heavenly salutation; yea, if it were possible, I would by this devotion honor and exalt thee as greatly as the most holy Trinity exalted thee, setting thee above all creatures, when by this salutation thou wert adored as Mother of God. I unite this my prayer with the prayer of all those who ever said a devout Hail Mary, I salute and praise thee with the love of all, and all the Hail Marys which I say myself I would offer to thee as the most precious roses of Paradise of the sweetest fragrance, to adorn thy virgin head, that thou mayst have greater dignity than all the saints in heaven. May God bestow his grace and his holy blessing to that end. Amen.

Prayer after the Rosary.

Most bountiful Lord Jesus Christ! This rosary which I have just said, in thine honor and that of thy most worthy Mother, I commend to thy sweet heart, that in that heart it may become better and more perfect, and

that with thy holy hands a crown of roses may be woven for thy blessed Mother, to be placed on her head to her greater honor, and that all the filial love which thou hast ever shown her, here on earth or in heaven, may again be hers, that her heart may be filled with heavenly sweetness. Amen.

Prayer on Leaving Church.

Most benevolent Jesus! I thank thee from my heart for all the graces thou hast bestowed on me in this church; and as I must now go, I offer to thee as my truest friend, all the prayers, devotions, and good works which I have now laid before thee, humbly beseeching thee that thou wouldest place them in thy holy heart to make good and supply for everything wherein I have failed; also that thou mayst unite these with thine own prayers and those of all the saints, and now and ever, but particularly at the hour of my death, present and offer them to the greater honor of the most holy Trinity and for the remission of my sins through thy most worthy heart. Finally, I beseech thee to bestow on me thy holy blessing, to preserve me from all sin, and to keep my heart, which I enclose in thy holy heart and confide to thy keeping, in thy love and in devotion to thee, that my every movement may tend to thy greater honor. Amen.

On Taking Holy Water, say :

Through the sprinkling of thy precious

blood, O beneficent Jesus, and by the power of thy bitter Passion, wash my soul from all my sins, and preserve me from all attacks of the enemy. Amen.

In the name of the Father, etc.

When the Clock Strikes.

This prayer is of great power, for through it every thing thou doest during the hour becomes pleasing to God and meritorious for thee; therefore, learn it by heart, and recite it fervently every hour.

Most beneficent Jesus! I commend all my doings of this past hour to thy sweetest heart and to the eternal praise of thy heavenly Father, and I propose that every thing I shall do during this next hour shall be done solely out of love for thee and in union with all thy holy actions. Amen.

EVENING PRAYER.

Thanksgiving for Benefits Received.

All hail, thou salvation and light of my soul, all-beneficent God! May all things unite with me, to praise thee and return thee thanks. May everything within the circumference of the heavens, on the surface of the earth, or in the depths of ocean, praise and bless thee for the innumerable blessings which to-day and every day thou hast showered on my body and soul, and for which I thank thee myself from the bottom of my heart. But because thy gifts

are so many that I cannot count one in a thousand of them, I transfer my thanks to the unmeasurable gratitude through which to thee, most holy Trinity, out of thee, through thee, and in thee, every debt is paid; and uniting myself, who am but a small grain of earthly dust to this, I offer thee through thine only and dear Son, in the Holy Spirit, all the praise and thanks which it is possible for me to give, and which thou art worthy to receive.

Here examine thy conscience as to what evil thou hast done, what good neglected during the day; then excite thyself to contrition, and with heartfelt sorrow, utter this powerful prayer composed by St. Gertrude, and often recited by her. (B. ii. ch. 18.)

Contrition and Sorrow for Sin.

In the bitterness of the Passion of thy beloved Son, O most kind Father, I bewail before thee the evil I have done, and the great unfaithfulness I have been guilty of this day in having served thee so negligently, thought of thee so little, and so often offended thee, my God, by my sins. On this account, I accuse myself before thee, and with contrite heart strike my breast and say with the Publican: Lord, be merciful to me a sinner, for I confess that I have done wrong and have offended thee, my dear God. In satisfaction of these and all my sins, I offer thee the many sufferings of thy dear Son, and the burning tears which he shed for our salvation, and beseech thee through

the same love which caused thy fatherly benignity to allow thy beloved Son to be reckoned among sinners, and adjudged to death, that as I offer this prayer in union with the bloody sweat of thy Son and in the power of the Holy Spirit, thou wouldest graciously grant me forgiveness of my sins. Amen.

Three Prayers Concerning Neglect of Duty, Taught by Christ to St. Mechtildis. (Rev. B. iii. ch. 8.)

1. Praise the Lord, all ye heathen, praise the Lord, all ye people. For his mercy is confirmed upon us, and the truth of the Lord remaineth forever.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Heavenly Father! I offer to thee thy dear Son, together with all the good works which he performed on earth, and beseech thee for his sake to forgive me whatever of good I have neglected to perform. Amen.

2. Praise the Lord, etc., as above.

Heavenly Father! I offer to thee thy dear Son, together with the burning love with which he performed every action, and beseech thee for his sake that thou wouldest forgive me the negligence which I have been guilty of in the good works I have undertaken. Amen.

3. Praise the Lord, etc., as above.

Heavenly Father! I offer to thee thy dear

Son, together with all his sufferings, which he underwent in the thirty-three years he dwelt on earth, but particularly on Mount Calvary, and I beseech thee that for his sake thou wouldest pardon me for whatever I have sinned against thee. Amen.

Recommendation to the Mother of God.

Ever-blessed Virgin Mary! I commend myself this night, my body and soul, to thy motherly tenderness, to thy special protection, to the bosom of thy mercy, that thou wouldest watch over me with the same motherly care with which thou didst tend the infant Jesus, thy beloved child, that thus I may be free from all snares of the evil one and remain in safety. Amen.

Recommendation to the Heart of Jesus.

O sweetest heart of Jesus Christ, soft resting-place of loving souls, I commend to thee this night my heart, my soul, my body, that thou mayst preserve them from all impure temptations and the snares of the enemy. O honey-sweet heart of Jesus, thou sweet-sounding tone of the holy Trinity, I beseech thee, as I cannot praise God during the night, that thou wouldest do it for me; and as often as my heart beats this night, so many thousand times do thou instead of me praise and glorify the holy Trinity; so that at each breath I draw, these praises may be accepted and received through thee.

Now call the stars of heaven to praise God.

Ye beautiful, brightly shining stars of heaven, who joyfully shine for your God throughout all time, I pray you as I must sleep and yet desire not to discontinue to praise my God, that you this night would praise him in my stead. Sing joyfully before him through this night, praise and glorify my heavenly bridegroom, saying: "May the eternal God live and reign, may he be for all eternity the only one glorified and praised as the All-Holy: may he alone be worshipped as the one worthy to receive honor, service, and adoration."

And thou, O most merciful God, despise not this my desire, but permit this yearning of my heart to praise thee to be well-pleasing in thy sight. Look upon the glittering stars and think of them as if I had so many tongues as these are to sing the praises of thy majesty throughout the night. Look on these fiery constellations and consider them so many hearts to burn before thee in my stead, and consume themselves in thy love, not during this night alone, but for all eternity. Amen.

Recommendation to the Blessed Virgin, etc.

To thy maternal tenderness and thine especial protection I commend myself this night, O ever blessed Virgin Mary! and pray thee to defend me from the snares of the enemy.

O my dear holy guardian angel, and thou my holy patron! guard me and watch over

me this night. While I sleep do you incessantly praise God and vouchsafe me your blessing, that I also may worship him in all humility. Amen.

Prayer on Laying One's Self Down to Sleep.

Now, my most beloved Jesus! I will lay myself down with thy holy blessing, and permit my body to take this rest, in union with that love with which thou when upon earth permitted thy humanity to use it, to the glory of thy Father and the salvation of the human race. With the same intention with which thou didst sleep, will I also sleep, to thine eternal glory and the strengthening of my body. As often as my pulse beats this night, so many thousand times may thy saints in heaven praise and worship thee in my name; and as often as I breathe may all the nine choirs of angels praise and glorify thee in my name, saying: Holy, holy, holy is the Lord God of Sabaoth. Amen.

Then sign thy forehead with the four letters, I. N. R. I., and say:

Jesus of Nazareth, King of the Jews, preserve me from untimely death.

In the name of God the Father, and of the Son, and of the Holy Ghost. Amen.

MANUAL OF ST. GERTRUDE.

PART II.

INSTRUCTION ON THE MASS.

There never yet existed on this earth any nation who, however rough, uncouth, and wild the people might be, did not believe in a Supreme Being, and that this Being was to be honored and worshipped. In like manner, we find among all peoples the belief that this Supreme Being was at some time or other offended by his creature, Man, and must, therefore, be propitiated. In this belief sacrifices had their origin. Men felt that they owed the deepest reverence to God Most High; that they were dependent on him, and under the obligation of returning thanks to him for all his gifts, and that they must be reconciled and reunited to him in order to be happy. In order to express this innate feeling, men offered sacrifices, either the fruits of the field or beasts which they slaughtered and burnt; nay, in the course of time men went so far, that while they

forgot their Creator and adored creatures, they slew men to offer them in sacrifice.

To this instinct of nature inducing them to offer sacrifice, God adapted a special law. He commanded the Jews, his chosen people, that they should offer sacrifice to him, and through his servant Moses established closely the manner and way in which it should be done. But these sacrifices were not sufficient to satisfy the infinite, eternal God, to glorify and propitiate him: they were types only, and as types referred to that sole and true Sacrifice, which in the fulness of time was offered, and which alone possessed the power worthily to glorify the majesty of God and to reconcile him with mankind. This, the only true, valid Sacrifice worthy to be presented to God, Jesus Christ, the Son of God, offered up upon the cross. On the cross Jesus restored to God the honor of which he had been robbed, paid with his blood the debt of sin, and reconciled God with man. On Mount Calvary the Son of God offered himself once on the cross; but it was his will that this his sacrifice should continue, that the merits of the Crucifixion should be appropriated by all men, in order that all men might have a means worthily to adore the majesty of God, worthily to thank him for all his graces: one which should be able to appease him for all daily offences, and one that might be offered at all places throughout the world.

By the mouth of his prophet Malachias God had already prophesied that this sacrifice should be offered up forever: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation" (Malach. i. 11), and by the mouth of David he speaks to the Redeemer in these words: "Thou art a priest forever, after the order of Melchisedech." (Ps. cix. 4.) Melchisedech was a priest of the Most High in the ancient covenant, who offered up bread and wine: Jesus is by God himself styled a priest forever after the order of Melchisedech. Therefore we must infer that his sacrifice will endure forever.

But that which in the Old Testament was prophesied of this everlasting sacrifice, Christ himself ratified with plain, distinct words. For on the evening before he suffered, at the time when the Jews slaughtered the paschal lamb, which was a type of the Saviour dying on a cross, Jesus took bread in his holy hands, blessed it, and said: "This is my body which is given for you." Likewise he took the cup with wine, and said: "This is the chalice of the new testament in my blood, which is shed for you and for many; do this in remembrance of me." With these words he instituted a new sacrifice, and commanded that this sacrifice, which is no other than the show

ing forth and renewing of the bloody Sacrifice of the Cross, should be from that time forth repeated. He appointed the apostles priests, by whose hands he, as the eternal High Priest, would forever renew the sacrifice. This new, unbloody sacrifice, which Christ instituted at the Last Supper, is now the holy sacrifice of the Mass, through which we are reconciled to God, and which is the most worthy way to give thanks to God and adore him, as also the most effective way to obtain the grace for which we petition. Therefore, the holy sacrifice of the Mass is alike a real offering of atonement and an offering of prayer and thanksgiving. Through the oblation of his body and blood Jesus reconciles us to his Father, and obtains for us the remission of our sins; he thanks God for us on account of all the gifts and graces vouchsafed to us; he glorifies his heavenly Father for us, and prays for all the graces necessary to our salvation. From this the force and the excellence of the holy Mass may be learnt. St. Lawrence Justinian says no tongue can tell the richness of the fruits which spring from the sacrifice of holy Mass, or declare the greatness of the gifts and graces which flow therefrom. Through the Mass the sinner is reconciled to God, the righteous man becomes more perfect, misdeeds are left off, vices uprooted, virtues enlarged, merits increased, and devilish desires overcome.

A pious man asserts that if all the works of all the saints, including those of the Mother of God, and all the martyrdoms suffered were to be offered to God to obtain a grace, the priest would sooner obtain what he desires by the holy Mass than the saints by their merits. In this way, by means of the holy Mass, Christ has communicated to us participation in all the treasures of Divine power and goodness: for every time a Mass is read, it is just as if Christ were again dying for us on the cross, and when offered for the living or the dead, it is exactly as if he offered himself up for these. From this can be comprehended the advantage gained when a mass is read for an intention or for the dead.

I will now prove what an infinite joy and honor results to our Lord God from the holy sacrifice, and what a pity it is to neglect being present at the Mass without weighty reasons:

“It is certain,” says St. Lawrence Justinian, “that God cannot receive any higher honor than through the spotless Sacrifice of the Altar, which Christ instituted that the Church might sing the Divine praises in consummate perfection.”

That this may be more clearly comprehended, know that no one can worthily praise God except himself and the Manhood of Christ, the Son of God: for all the praise and honor paid him by angels and

men is, relatively to the majesty of God, as if a million of debts were to be paid with one cent. But the praise which Christ, the God-Man, bestowed on his Father is an infinite, incomprehensible, divine praise, because it proceeds from an infinite, divine Person, who presents it in an infinitely exalted, divine manner. Wherever Christ is, there he exalts his father, God, adores and glorifies him unceasingly, while this adoration, this glorification streams out from his being as rays from the sun. Faith teaches us that according to his human nature Christ is not present in all places, but only in heaven and in the most blessed Sacrament of the Altar; whence it follows that at holy Mass, after the consecration or transubstantiation, Christ is present in bodily form, whereas, with his humanity, he neither was present before the consecration nor could be, had not the Mass been read.

The consecration or transubstantiation in the holy Mass has so great a force that it absolutely places Christ there in his being, as he exists in heaven; and the more consecrations that are performed, and the greater the number of places, so many more times and at so many more places is Christ present in the body, and wherever Christ is present, there, as we have said before, he offers to his Father unceasing praise and exaltation. From this may be seen what a great honor is paid to God at every conse-

cration or transubstantiation of holy Mass, and what joy the heavenly Father feels when his divine Son, “in whom he is well pleased,” offers himself as a victim to his honor and glory.

But at this holy sacrifice Christ does not alone glorify his heavenly Father: he prays to him for us without ceasing, and by virtue of this prayer we obtain all that is needed for our salvation.

In the holy sacrifice it is Jesus who prays—Jesus, the most just, the most holy, the most exalted of beings—and he prays with all the fervor, devotion, and humility with which he prayed on earth, and particularly as he prayed on the cross. How, then, can God leave such a prayer unanswered? And when we unite our prayer to the prayer of Jesus, shall we not thereby obtain everything we really require?

Christ once said to St. Mechtildis (B. iii. ch. 15) that there never yet was so great a sinner that he did not receive grace if he asked for it when assisting at Mass. At holy Mass, Jesus yields himself as a captive into our hands, so that for his ransom we may desire from heaven all we wish for. As often, therefore, as the priest elevates Christ on the altar after the consecration, we should exclaim with St. Bonaventure: “Behold! He whom the universe cannot contain is our captive, we will not let him go till he has granted our desire.” And when at holy

Mass, our united prayer does not obtain what we asked, it by no means follows that our prayer is ineffective, but it is because God grants us something else that is far better for us. So St. Bernard teaches, and so also the Catholic Church. As St. Gertrude asked Jesus, “Whence comes it, that my prayer is often ineffective?” the Lord answered her: “If I who am the inscrutable wisdom, do not grant thy prayer in the manner thou desirest, I so order temporal things that they are much more useful to thee, since thou with thy human frailty canst not discern what is better—what less good.” What a loss is it not then to thee that thou art so seldom at Mass! Hasten, O hasten, dear brother, dear sister, when the bell calls so distinctly, come, come, come, haste then to church, assist at the holy Mass. Here is the place where thou must knock, here must thou pray to obtain every blessing that may aid thee to attain eternal life.

Manner of Hearing Mass.

As often as thou goest to church to assist at Mass, reflect that thou art about to be present at the most important transaction that can take place on earth. The high priest of the old covenant entered once a year with fear and trembling into the holy of holies, in order to offer to God the blood of the animal sacrificed, but thou goest to the sanctuary of God and offerest him the

blood of his own Son. What reverence, what interior devotion should this call forth! Imagine to thyself that thou art standing on Mount Calvary and that thou seest Jesus before thee, hanging on a cross, as he is offering the paschal lamb to his heavenly Father for thee and all men. Enclose thy soul in his holy heart and offer it with his divine heart to the heavenly Father.

Place on the altar with Jesus all thy sighs, all thy longings, all thy concerns, all thy cares and grievances, place them with him before the face of the Father, and ask him for grace and help through and with Jesus. If thou wouldest pray for others whom thou lovest or for the poor souls in purgatory, lay their hearts with that of Jesus on the altar and beseech God that for his Son's sake he would look down upon them and be gracious to them. At the consecration unite with all the angels and saints in heaven, with all the faithful on earth, and adore Jesus; offer thyself with him in thanksgiving to the praise and glory of God. Then with a contrite heart bewail thy sins, and from thine inmost soul beg God to forgive thee for Jesus' sake.

When the priest gives holy Communion, excite thyself to an interior longing for Jesus, beg of him to come spiritually unto thy soul and strengthen it with his grace to life eternal.

At the conclusion of the holy Mass thank

God right heartily for the grace of having been permitted to assist at the august office; beg him once more for his blessing, and return home to thy work with renewed hope and courage.

Thou wilt discover by experience that thou canst not assist at Mass without great benefit to thyself.

DEVOTIONS FOR HEARING MASS.

Prayer at the Beginning of Mass.

Almighty God! I firmly believe that the sacrifice of this holy Mass affords inexpressible honor, praise, joy, and thanks to thy majesty: and that through this alone can a due, fitting, and worthy homage be rendered to this thy majesty. Therefore I rejoice from my heart, and thank thee a thousand times for thy most beloved Son, in that he hath provided such a means for us, to enable us to praise and adore thy majesty in fitting measure. That I may contribute as much as possible to this and increase thy honor, I will now assist at this inestimable divine word, and with the greatest devotion I can command, offer up this all-holy sacrifice. Yes, were it possible that I could assist at every Mass in the whole world that is offered up to-day, I would willingly do it and bear my part in each one. But as I cannot do this, I offer them

all up together in union with that love with which thy Son offered himself for us on the cross. I rejoice from my heart that such a sacrifice and such praise should be offered to thee in so many thousand places, and on so many thousand altars: and if it rested with me that all these Masses should be said or not said, I would sacrifice everything in order that they should be said. And if I could change all the stones of the earth into pious priests who would say Mass with great devotion every day, I would do it in this very hour, that a fitting honor and highest praise might be rendered to thine infinite majesty. Nay, if I could only accomplish this much, by doing it, that the Masses which are now said negligently might be said with all possible devotion, I would cut my heart into as many pieces as there are indevout priests, that I might therewith inspire them with a perfect reverence and devotion to this most holy sacrament. To this end, I entreat thee, eternal Father, through the infinite satisfaction afforded thee by thy beloved Son on the cross, when, covered with blood, he offered himself to thee, that to-day throughout the world thou wouldest send thy holy spirit to every priest who is about to offer the holy sacrifice, to enlighten their hearts, inflame their love, and preserve them from all indevotion, that they may treat thy dear Son with equal reverence to that with which in his childhood his loving Mother

treated him. Finally, I beg of thee that thou wouldst purify me and all present from sin, and wash our impure souls with the rose-colored blood of thy dear Son, that we may appear quite pure in the presence of this holy sacrament; grant us also thy grace, that we should assist at these tremendous mysteries with devotion and a fitting reverence to thine eternal honor, and to the salvation of the whole Church. Amen.

As from the beginning of Mass to the Offertory the priest says many prayers, thou on thy part mayst select such as art most suitable to the circumstances in which thou art placed.

Prayer at the Offertory.

When after the Gospel the priest uncovers the chalice and offers to God bread and wine, do thou also spiritually approach the altar, and offer thy heart and all thy good works to the dear God as a holocaust. The following prayer is very powerful; therefore thou shouldest not lightly pass it by or omit it:

Eternal, infinite God! I thy poor creature acknowledge most gratefully that from thy most loving hand I have received my body and soul and all the good things that I possess and have possessed: that I am bound not only to return thanks, but also as far as I can to repay thee. Therefore, I lay all the goodness thou hast ever shown to me, whether of soul or body, with all the merits of thy dear Son, beside the Host on the paten, and present it to thee as a perfect offering of praise and thanksgiving, and as an agreeable incense. But as among all the gifts thou hast conferred upon me I know of none

better than my heart, I take this in both my hands, offer it on thy altar, and lay it in the chalice that all the prayers and blessings which are spoken over it, may also be spoken over my heart; and in like manner as the wine which is found in this chalice becomes truly, from the consecration, changed into thy holy blood, so also may my heart be entirely converted to thy love, and so truly converted that it may be no longer mine, but thine, which thou thyself canst use after thy good pleasure. To these I add also all my crosses, what I have ever suffered in soul and body, or may hereafter suffer, in this same chalice, that it may be sanctified and become pleasing to thee, and I offer it in union with the bitter chalice which thou didst empty on the Mount of Olives for our salvation. Accept then, O heavenly Father, this my sacrifice, which I make thee in union with the bloody sacrifice which the High Priest, Jesus Christ, offered thee on the cross; and extend thy fatherly hand over it, to bless it, that it may be well pleasing to thee.

Lastly, I offer and resign myself entirely to thy holy will, in union with that resignation practised by thine only Son—with the most earnest desire that thou shouldst ever act in my regard, through me, and with me in every circumstance according to thy good pleasure. And for this purpose I offer thee, the Lord of lords and the King of kings, my body and soul: to serve to the in-

crease of glory of thy divine majesty. Amen.

At the Orate Fratres.

Heavenly Father, Almighty God! accept this most holy sacrifice of thy beloved Son, our Redeemer and Saviour, from the hands of this thy priest, to whom grant thy grace and the assistance of the Holy Ghost, that he may fulfil this important charge which concerns the salvation of the whole Church, to the greater honor of thy divine majesty, to the increase of the joys of thy saints, to the advantage of the Church militant, and to the alleviation of the suffering souls in purgatory. Amen.

At the Secrets.

Look down, benignant Father! from the throne of thy majesty, and the height of thy heavenly dwelling-place, look down upon this sacrifice, which thy spouse, our holy mother the Church, now offers thee by the hand of the priest, and by the power of this sacrifice be merciful to our many transgressions. Behold, I thy most unworthy servant offer it to thee, my true and living God, in my own name, in the name of the whole world, and in union with the merits of thy beloved Son, and of all the treasures of the Church I offer it to thee for my innumerable sins, offences and negligences, also for all the faithful, the living and the dead, that it may be to me and to them available to salvation in life eternal. Amen.

Prayer at the Preface.

The holy mysteries begin here: the priest calls on the Christians here congregated to pray by the words: "Lift up your hearts to God!" Therefore do thou also raise thy heart to him who pitieh thee eternally: collect thy thoughts; in a few moments thy Redeemer and Mediator will descend upon the altar to offer himself for thee excite in thyself the most lively sentiments of adoration, humility, of love and confidence: bewail thy sins, acknowledge thy unworthiness to appear before the God of heaven and earth.

I praise, adore, glorify, and bless thee, most loving Jesus, in union with the ineffable heavenly praise wherewith the most holy Trinity contemplates itself, and which it pours out upon the most blessed Virgin Mary and all the angels and saints who incessantly adore, praise, and reverence thy most glorious majesty, on account of all the benefits which thou hast granted and dost constantly grant to all heavenly and earthly creatures, with whom I raise my voice and from my heart proclaim: *Holy, holy, holy, is the Lord God of Sabaoth; heaven and earth are full of his glory. Hosanna in the highest!*

Here say an Our Father for thy sins and negligences and then continue as follows:

Most beneficent God! I offer thee this prayer in union with the most worthy praise with which heaven and earth and all creatures praise thee and beg thee to accept the same through Jesus Christ, through whom every sacrifice made to thee affords thee the highest satisfaction. I pray thee also that it may compensate for all the sins and negli-

gences I have been guilty of in thy service.

At the Canon.

Call now to thy remembrance and represent to thyself that Christ was so painfully hanged on the cross, and that he suffered for thy sins: then with humility and thanksgiving give vent to the following prayer:

Inscrutable God! those high mysteries are now commencing which neither cherubim nor seraphim nor any of the high powers of heaven can understand, for thou alone knowest with what great love thou dost daily offer thyself upon the altar to thy Father for the salvation of the faithful. Therefore, in the most profound humility all the choirs of angels bow themselves down and adore this most holy mystery, while they see that the Lord God, who once descended from heaven to redeem mankind, now again descends and conceals himself under the unpretending forms of bread and wine. How great is thy love for human salvation, O Jesus Christ! how great thy wisdom, which invented a means so wonderful to appease thy Father and to assist the miserable. I acknowledge that I am not worthy to assist at these tremendous mysteries: therefore, I will hide myself in the most profound humility, and pour forth my sighs to thee from the bottom of my heart, awaiting thy grace. Ah! come, O my sweet Jesus, inflame with thy holy love all the cold hearts here present; come with thy most charitable liberality and enrich our poor souls; come

with thine eternal light and enlighten our darkened intellects; come with thy great mercy and pardon us all our sins! Amen.

At the striking of the first signal pray:

Hail, oh, sweet Jesus! in the deepest humility I adore thee and implore thy grace.

Then strike the breast three times, with the words:

Jesus, be gracious to me ! Jesus, be merciful to me ! O sweet Jesus, forgive me my sins !

Contemplate the sacred host with reverence; in this form of bread behold thy God, thy Redeemer, thy greatest benefactor, who is come in order to be the blessing and nourishment of thy soul, to console thee and lead thee to eternal life.

Prayer to God the Father.

Oh, beneficent Father, look down from thy heavenly throne on this most holy host of the body and blood of thy Son Jesus Christ, whom I offer to thee with all the treasures of heaven and earth, in my own name and in that of all mankind, to thine eternal honor and glory, in thanksgiving for all thy benefits, to the great joy of the Mother of God and of all the saints, for the salvation and consolation of all in sorrow, sickness, and misery, for the redemption of all the poor souls in purgatory, and lastly for myself, for all spiritual and temporal friends, relatives, and all such as have recommended themselves to my prayers. Bestow on us thy sanctifying grace and eternal life. Amen.

When the signal is struck the second time, say:

Hail, precious blood of Jesus Christ ! with profound humility I worship thee, and beseech thee for thy grace.

Here strike the breast three times while saying:

O holy blood ! wash me from my sins ! all-powerful blood, efface the sentence of my well-deserved punishment ! O most meritorious blood, entreat God the Father for mercy, that he may spare poor sinners !

Eternal Father ! I offer to thee this holy blood for the extinguishing of my sins, and of those of the whole world, and implore thee that at the hour of death thou wouldest permit one single drop to be poured on my poor soul. Amen.

Prayer After the Consecration.

As now the greatest treasure of grace with which heaven and earth can be enriched is present on the altar, and as every one is permitted to approach it, do thou also go thither and think thou art taking him in thy arms as Simeon did ; raise him on high, and with heartfelt devotion offer prayer to God in the following priceless, powerful manner:

All-holy Father ! Behold me thy poor creature, venturing to step to thy holy altar, and with the reverence due to him, to take thy dear Son into my arms ; and with such love as he himself had when he offered himself to thee, to offer unto thee his most holy soul, his divinity and humanity, together with all he did and all he suffered, during the thirty-three years he was on earth.

At the same time I offer to thee all the

merits, virtues and gifts of the Blessed Virgin Mary, and of all the saints, as also the merits and good works of all men, with all the treasures of the Holy Catholic Church. To all these I add and offer to thee all the good that I and my spiritual friends and relatives have ever performed, and all the evil we have ever suffered. This costly offering I present to thee through thy beloved Son, in the power of the Holy Ghost, first to thine eternal honor and glory, for the recognition and adoration of thy most high Majesty and in thanksgiving for all benefits, as also for the perfect compensation of all monstrosities and offences by which I or other sinners have offended thee.

Secondly, I bring thee the same offering in reverence of the most worthy manhood of our Lord Jesus Christ, in memory of, and thanksgiving for, his bitter sufferings and death, as also to the great honor and joy of the Blessed Virgin Mary, of my saintly beloved patrons, and of all the saints, that the joy of each and every one may be renewed by this sacrifice and their blessedness increased.

Thirdly, I present to thee the same sacrifice for myself, a miserable sinner, and for all my spiritual and temporal needs, for my living and deceased good friends and relatives, especially for N. N., as also for all the people who live on earth, and for all the souls who suffer in purgatory. I offer to thee in

thanksgiving for all the good thou hast ever shown us, for the attainment of all the graces we need, whether of soul or body, for the averting of such evil as would mar our eternal bliss, and for the perfect remission of sins, for the reformation of and compensation for all our negligences, omissions and sins which we have ever been guilty of against thee. I place all these sins and negligences in thy holy chalice, that they may be washed, cleansed and rubbed out by the precious blood of thy beloved Son. For the insults, however, that we have occasioned thee thereby, I offer thee all the honor and satisfaction which Jesus Christ thy Son has procured thee, through whom, with whom, and in whom, I give to thee, God the Father Almighty, in the unity and power of the Holy Spirit, all the honor and glory which thy divine wisdom can devise, and thy goodness desire.

Accept this offering, O my God, not only for all these named together, but for each one in particular, as if I had brought each individual name before thee, that each one may enjoy as much grace, advantage, and merit from it as seemeth good to thy divine justice. Amen.

At the Pater Noster.

Say an "Our Father" for the exaltation and extension of the Catholic Church, as St Gertrude and her sister St. Mechtildis were accustomed to do, which was at all times accepted by Jesus Christ with ineffable satisfaction. (B. iv. ch. 19) "*Our Father*," etc.

Most beneficent Jesus! I offer thee this “Our Father” in union with that absolute perfection with which it was sanctified in thy sweetest heart and spoken for our salvation—for the amendment of all sins, in atonement for all negligences which were ever committed from human weakness, ignorance, or malice, against thine infinite power, thine inscrutable wisdom, and excessive goodness and mercy Amen.

At the Agnus Dei.

Offer Christ to God the Father, as he revealed to St. Mechtildis that he offered himself at every Mass. (B. iii. ch. 16.)

O thou lamb of God, have pity on us and offer thyself for us to the heavenly Father with all thy humility and patience, in compensation for all thy virtues, in which we are deficient. O thou lamb of God, have pity on us and offer thyself for us to thy heavenly Father with all the bitterness of thy sufferings—for the complete remission of our sins!

O thou lamb of God, have pity on us and offer thyself for us to thy heavenly Father, with all the love of thy divine heart, for the performance of all those good works which are wanting to us. Amen.

Then pray from the devotions that are set down after the Mass prayers.

At the Domine, non sum Dignus.

Strike the breast three times, and say:

Oh, Lord Jesus Christ! I am not worthy.

to name thy holy name ; but for thine own sake forgive me my sins !

Oh, Lord Jesus Christ ! I am not worthy that earth should bear me ; but for thy Passion's sake remit the punishment due to my sins !

My Lord Jesus Christ ! I am not worthy to be called thy creature ; but for the sake of thy blessed sacrament grant me thy grace !

Then communicate spiritually with the priest, as Christ taught St. Mechtildis to do. (B. i. ch. 9.)

O sweetest Jesus ! how gladly would my heart now receive communion, were I but worthy ! Ah, with what ecstasy would I now receive this holy sacrament, if I dared ! But because my many sins render me unworthy of this honor, I beseech thee so to prepare me at this present moment, by thine all-powerful wisdom, and by thy sweetest and most benign love, that I may be worthy to receive thee at least spiritually into my soul, that thou mayst effect everything in me that thou didst decree I should do and be, to please and satisfy thee to all eternity. Amen.

Ah, do not despise my misery, when like the publican I stand afar off and send up sighs to thee from the bottom of my heart, but give me some crumbs from thy holy table, as thou gavest them to the Canaanitish woman, that my poor soul may be refreshed and strengthened, that it may this day obtain thy grace, zealously to do good and withstand temptation ; grant this to me, O

loving Jesus! through thine infinite love and mercy. Amen.

After Communion.

Say the following prayer, taught by Christ to St. Mechtildis. (B. i. ch. 9.)

I praise thee, O strongest and wisest love! I proclaim thee sweetest of loves! I venerate thee, kindest love, in and for all the benefits thy glorious Godhead, thy most blessed humanity has already effected and still effects in us, and will continue to effect for all eternity through thy most noble heart. Amen.

Behold, heavenly Father! Our holy mother the Church has now brought to thine altar the most worthy of all victims, the victim thou thyself hast given that it might be slain for us. Accept it with that prodigious love with which thou didst once receive thy Son, when he returned from this earth to thy kingdom, and presented to thee, his Father, all the fruits of his manhood and the glorious wounds of his body.

Never, O heavenly Father! may his wounds vanish from thy sight that thou mayst ever be mindful of what great satisfaction thou hast received from him for our sins. Through the might of this unbloody sacrifice, have pity on me and on all sinners, as also on all the faithful, whether living or dead; give to us all grace, mercy, forgiveness of sins, and eternal life. Amen. (Mechtildis, B. iv. ch. 12.)

At the Priest's Blessing

Most blessed Jesus! as in this holy Mass thou hast with such effective power given thy blessing to the bread and wine as to change them into thy body and blood, I now beseech thee give me also so powerful a blessing that the signet of thy holy benediction may remain this day impressed upon my soul, that by it I may be freed from the power of the enemy. Amen. (Revelations of St. Mechtildis, B. 1. ch. 9.)

At the "Verbum Caro factum est" of the last Gospel.

Christ said to St. Gertrude, "As often as any one bows with devotion at the 'Verbum caro factum est.' and thanks me for becoming man, even so often do I turn to him, and offer to my Father the fruit of my becoming man, for the increase of that man's blessedness." (B. iv ch. 3.)

I thank thee, most amiable Jesus! from the depths of my heart, that thou didst take upon thyself human nature for our salvation and didst suffer so many pains in so doing. I beseech thee that thou wouldest make me a partaker of thy merits, as also of the benefits of this holy Mass, that thy bitter passion may not be without fruit for me.

Devotion to the Most Holy Sacrament of the Altar.

This prayer is very powerful and meritorious; for it contains the noblest virtues of devotion, of praise, of faith, love, and others, in which God has a special satisfaction. It may be recited before or after holy communion, during holy Mass, at the feast of Corpus Christi or at any other time before the most holy Sacrament of the altar.

Hail, noble body, and most precious blood

of my Lord Jesus Christ, here truly present under the form of bread, I adore thee with the same devotion and fervor as the nine choirs of angels adore thee. I prostrate myself before thee and acknowledge that thou, my Lord and my God, art here truly present.

Hail, all-worthy body of Jesus Christ, my redeemer, the true living sacrifice that was consummated on the trunk of the holy cross! I adore thee in the name of all creatures, and give thee thanks for the love which for our salvation thou dost here conceal.

Hail, O Jesus Christ, word of the Father, bread of heaven, sweet food of angels, fountain of true blessedness, lamb of God, salvation of the world, holiest of sacrifices, by which heaven was reconciled with earth.

I salute and bless thee, thou most worthy divinity and humanity of Jesus Christ, hidden in this small form for the consolation of our souls. I praise and exalt thee, I give thee glory to all eternity.

I firmly believe that thou art here present, oh, my God! that thou seest me from this thy most holy sacrament, and knowest what passes in my inmost heart. I believe that under the form of bread, not only thy body and blood, but also thy divinity and humanity, are truly present. And although I do not comprehend it, I yet believe it so firmly that I am ready to sacrifice my life in attestation of its truth.

I cast myself down before thee, oh, most

holy sacrament, in the deepest reverence and adoration, and with all the angels and archangels, with all governments and principalities, with all powers and thrones, with the cherubim and seraphim, proclaim : ‘ All praise and blessing, thousands and thousands of times, be to the most holy sacrament of the altar ! ’

Oh, Jesus Christ ! my only joy and love, look down with the eyes of mercy on me, thy miserable and sorely-distressed creature, kneeling before thee to do thee honor, and adoring thee, with my whole heart and understanding, acknowledging thee as my God.

O noble flower of the root of Jesse, thou true, powerful prince of peace ! I pray thee from the inexpressible love which in thy divinity thou cherishest for thy Father, and in thy humanity for the souls who love God, have pity on us, and offer thyself to thine eternal Father on our behalf.

Treasure-elect of thy Father’s heart ! Jesus, worthy of all our love ! I salute and venerate thee with all the devotion possible to my soul, and give thee heartfelt thanks that thou hast established this invaluable, this consoling sacrament by which heaven and earth are rejoiced and receive the fulness of grace.

Blessed be thy wisdom, O most sweet Jesus ! by which thou didst invent so wonderful a means, in a manner incomprehensible to us, to dwell with us of the human

race, and to live in our hearts! Blessed be thy power which effected this inscrutable miracle that cannot be fathomed even by the angels of heaven. Praised and blessed be the immeasurable abyss of this goodness flowing with honey, which gave to us poor unworthy creatures so great a proof of surpassing love.

O thou only true hope and securest refuge of my soul, Jesus Christ, I love thee, I praise thee, I honor thee, I adore thee, and I pray that thou wouldest now offer thyself to thy heavenly Father for my sins even as formerly thou didst offer thyself on the cross for the sins of the world.

Oh, heavenly Father! I offer and present thee with this thy dear Son, who gave himself to us in the blessed sacrament, with all that this blessed sacrament contains in a manner as high as it is possible for a creature to recognize thy highest majesty, and for an offering of praise and thanksgiving for thine ineffable glory and magnificence, which alike for thyself as for us thou preservest in the most exalted manner in this most holy sacrament of which thou makest us participants, and wilt continue to make us participants to the end of the world.

I offer him to thee as a sacrifice of propitiation for all our sins, which we have criminally committed against thee, our God, and humbly beseech thee that in consideration of the costly satisfaction which he has

afforded thee, thou wouldst graciously cancel the sentence of punishment recorded against us. I also offer him to thee as a peace-offering for the attainment of all graces necessary for soul and body, that we may perfectly know thee, honor thee, hope in thee, love and adore thee, serve thee, and depend on thee to the last moment of our life. Amen.

Three Acts of Praise in Honor of the Most Blessed Sacrament.

1. Praised and blessed be the most holy and most meritorious sacrament of the altar with as much praise as there are stars in heaven, sparks in the fire, dust in the air, drops in the sea, or grains of sand on the earth; with as much praise as there are flowers in the spring, fruits in the summer, leaves in the autumn, flakes of snow in the winter, and creatures in heaven and on earth. For thou art worthy of such praise, O God! who art here truly hidden under the forms of bread and wine. Amen.

2. Praised and blessed be the most holy and most meritorious sacrament of the altar, with as much praise as it offered in works, as it spoke by word of mouth, as it conceived in thought, as it desired with the heart, and as it can be in any manner whatsoever laid hold of and explained by the understandings of all angels and men. For thou art worthy of such praise. O Lord! who givest us as food thy most holy flesh, and as drink thy most holy blood. Amen.

3. Praised and blessed be the most holy and meritorious sacrament of the altar, with as much praise as the most holy Trinity can bring forth with its power, can seize with its wisdom, invent by its reason, or wish and desire by its goodness, in every way, in all places, at all times, and in eternity. For thou art worthy of such praise, O Lord, who in this holy sacrament dost give us to partake not only of thy humanity, but of thy divinity. Amen.

Pope Pius V. granted to every one one hundred days' indulgence as often as with devotion he uttered the following ejaculation:

Praised and blessed be the most holy sacrament of the altar!

MANUAL OF ST. GERTRUDE.

PART III.

CONFESSiON AND PENANCE.

THE Lord once revealed to St. Gertrude when at prayer, that it affords him an extraordinary pleasure to see a soul penetrated by contrition, firmly resolved by means of his grace never to fall back into sin; and that his heart is filled with sweetness when a person reflects with contrition on how often and in how many ways he has drifted away from God, and then makes the firm resolution to avoid such failings for the future. She also was made aware that all those who make this firm and steadfast resolution become like a temple of God.

Great, wonderfully great, is the goodness of God towards the sinner who, in good earnest, turns to him and is converted; and inexpressible is the love with which God instituted the holy sacrament of penance, by which the sinner obtains forgiveness of his sins, and remission of the eternal guilt and punishment! The holy Sacrament of

penance is divided chiefly into three parts:

1. Contrition.
2. A full, upright and sincere confession of sins.
3. Satisfaction.

1. Contrition.

Contrition consists in an inward pain and abhorrence of the offence which has been offered to God by sin. Therefore, contrition is not a mere expression of the lips, but an emotion of the heart. It is not sufficient to say a penitential prayer. The heart must feel inward pain for and abhorrence of the sins committed, and must humble itself before God, like the prodigal son, or St. Magdalen, or the publican in the temple. God looks not on the words of the repentant sinner, but solely on the heart. Magdalen wept bitterly for her sins at the feet of Jesus, but spoke not a word, and lo ! Jesus forgave her everything, for she was sincerely contrite at heart. If thou wouldest really obtain forgiveness of thy sins, excite thyself to an inward repentance and contrition, and form the firm resolution to do better for the future, and especially to avoid those sins temptations to which most frequently beset thee. God never rejects an humble and contrite heart.

2. Confession.

According to the teachings of the Holy Catholic Church, to contrition must be joined

an humble, complete acknowledgment of sins before a priest, or in case one cannot confess to a priest, at least there must be the wish and desire for confession, if such is God's will ; for God has given to the priest the power to forgive sins or retain them, and he cannot exercise this power unless all sins, or at least the mortal ones, are made known to him. It seems very hard and difficult perhaps to reveal to a priest the most secret thoughts of one's soul ; but we must reflect that one day the hour will come when our sins must be acknowledged before the whole world, and that if the sinner purposely conceals his sins in confession, God never forgives them, and the heart is never tranquil. On the other hand, God is well pleased when false shame is overcome and we open the state of our conscience to a priest. This he declared to St. Gertrude, as she once felt a great repulsion to confession and courageously conquered it. (B. iv. ch. 14.)

Confess then with childlike simplicity, alike the number and circumstances of thy sins—conceal none, diminish the guilt of none, and thy soul will experience the sweet consolation of knowing they are forgiven.

3. *Satisfaction.*

To the truly penitent sinner, his sins and eternal punishment are remitted by God through the absolution of the priest ; but punishment is attached to sin, and cannot be

absolutely withheld ; every one feels this who is sincerely converted. God is just, therefore either God must punish the sinner, or the father confessor must punish him in God's stead, or lastly, the sinner must punish himself for the sins he has committed.

This temporal punishment for sin is called penance or satisfaction. By satisfaction is usually understood the penance laid on the penitent by the father confessor for the sins confessed. But according to the council of Trent, such penances must be prescribed as chastise sin, improve our former lives, and preserve us from future falls. The penance which the priest gives is usually a very trifling one, and a penitent sinner will not only perform it willingly, but add other penances to it, and earnestly set about leading a better life. To do this, it is especially necessary daily to form a distinct resolution, to avoid and combat such sins as have become habitual, and this can only be done by constant watching and praying. Wouldst thou then, O my soul ! worthily receive the sacrament of penance, and partake of its fruits, carefully observe these three points ; besides this, thou canst make use of the following prayer :

Self-Accusation of the Sinner Before God.

All-powerful God ! Almighty Lord ! I the least and most miserable of mankind—I the most ungrateful and reprobate of sinners,

present myself before thy majesty with an humble and contrite heart ; oppressed by the sense of my sinfulness, I prostrate myself before thee, and like the penitent Magdalen, embrace and kiss thy holy feet. I weep for the many sins which I have committed against thy law and ordinances in thought, word and work, in hearing, speaking, seeing, tasting, feeling ; with my memory, understanding and will, and with all the powers of my soul and of my body, whenever it might have happened, and as thou knowest me to be guilty, in many kinds of sin, and in numberless ways, whereby I despised and offended thee my truest friend. O Lord ! I have sinned against heaven and before thee, and am not worthy to name thy holy name. O indulgent, merciful father ! have mercy on me, grant me thy grace. O most compassionate Saviour, who hast so firmly and kindly sworn, SO TRUE AS I LIVE, I WILL NOT THE DEATH OF THE SINNER, BUT THAT HE SHOULD BE CONVERTED AND LIVE ! I pray thee through thy holy name, through the might and power of thy holy Godhead, through the bitter sufferings and death of Jesus Christ, through the agony and torment he underwent on the Mount of Olives, through every drop of his precious blood, through the power and action of the holy sacrament, and through the intercession and merits of the ever blessed Virgin Mary and of all the saints, that thou wouldest forgive me and

graciously remit my sins. I grieve from the bottom of my heart, that I have so often slighted and offended thee, my kindest friend and father. Oh, that I had not done so ; oh, that I had never offended thee in my whole life ! Oh, that I had ever truly served thee and followed thy holy inspirations ! Would that I could recall the lost time, undo that which is done, how willingly would I do it ! But I now firmly propose to serve thee truly, and never more knowingly to offend thee by sin.

And now, my beloved God ! all sins and every sin, new and old, my own or others, mortal or venial sins, which I have ever committed, together with the sins of the living and the dead, particularly the sins of those for whom I should pray, I hide in the depths of thy holy wounds, and steep them in thy precious blood ; I throw them into the extinguishable furnace of thy love, I sink them in the unfathomable sea of thy mercy ; I enclose them in the bitterness of thy holy living and dying, in the inexhaustible treasure of thy virtues and merits, that they may be extinguished, consumed, destroyed, annihilated, and never more appear or be thought of in thy divine presence. Amen.

Another Self-Accusation.

Almighty God ! Thou unfathomable ocean of mercy ! the number of my sins is greater than that of the grains of sand on the seashore;

I am not worthy to look up to heaven to thee. Behold, oh my God ! thine enemy lies prostrate before thee. I am in thy hand, rule me as thou wilt, I submit to thy righteous decree. O what a fountain of wickedness exists in me, what a fulness of misery ! My heart is become a waste, a frightful desert, through sin. I am nothing, I can do nothing, effect nothing. The spirit of pride, desire of vain honors, the lusts of the flesh, and greed of gain rule my soul. Self-love holds me in bonds, tepidity and sloth drag me to the earth. The roots of the seven sins have planted themselves in my heart and brought forth their wretched fruit. Alas, I must confess, that there is no sin to which I am not inclined, and which I should not commit didst thou not, oh my God ! restrain me. Ah, Lord, what shall I do ? Whither shall I turn myself ? Before thy face I venture not to appear. I have done so much evil that I scarcely dare hope for forgiveness ! But my good, kind God, where shall I find deliverance ? where, but in thee ? I am then compelled to come to thee, and the longer I delay, the more wretched I become.

Restore me then, O beneficent Father, by thine infinite love, I conjure thee, restore me to thy grace. I am sorry for my sins, sorry from the bottom of my heart ; and because even this sorrow, this contrition, is too little, I wish I had the contrition of the holy penitents, the sorrowful contrition of the holy

suffering souls of purgatory ; nay, I wish I could have in my heart the grief and anguish which thy divine Son underwent on account of sin.

O my God ! I hate and abhor all my sins with the same hatred with which thou abhorrest and hatest sin.

O that this hatred were as great as thou wouldest have it ! But as I have not this, I offer to thee, that hatred to sin which thy divine Son bore in his heart when he went to his death on my account ; I offer to thee also all the pain he suffered on the Mount of Olives, and on the cross, and I humbly pray thee to accept these sufferings of thy Son Jesus, in atonement for my feeble contrition, and by the power of his passion to forgive me all my misdeeds.

Prayer for Forgiveness.

I adore thee, Jesus, most gentle, most mild ! Thou who for me didst hang upon the holy Cross ! With anguished heart I come before thee to lament the many acts of unfaithfulness I have been guilty of towards thee, and by which I have excited thee to anger. O most kind Jesus ! I acknowledge that by my sins, I was the cause of thy sufferings and death, and that my sins were the occasion of more pain and grief to thee than the hard strokes on the cheeks and unmerciful blows dealt to thee by the wicked Jews and the heathen people.

Therefore I confess my crimes and pray thee to forgive them. I hide my sins in thy sacred wounds, I sink them in the abyss of thy sweet mercy, and beg of thee to consume them with the fire of thy love.

What is wanting to me in worthy fruits of penance, do thou supply for, from the infinite merits of thy suffering.

Purify me, O beneficent Jesus! with thy holy blood, give life to my soul by thy bitter death: strengthen me by the holy faintness which the heart suffered on the cross: adorn me with thy holy virtues, that I may be pleasant and agreeable in thy sight. Amen.

Penitential Prayer in Order to Obtain Full Remission of Sins from Christ.

Tauler and others say : that when men are so sorry for their sins that they are ready to accept any punishment it may please God to send them, then God is moved thereby to remit all punishment deserved. Pray then as follows with fervor and earnestness, and console thyself with the thought that it will be of great profit to thee.

Oh, most amiable Jesus ! most worthy of love ! I, thine unworthy creature, have in so many ways offended thy divine goodness, out of pure rashness, that thou mightest justly cast me off, pursue me as thine enemy, and without mercy punish me in hell.

O my Jesus ! I acknowledge that I have done evil and have acted against all reason. I am so truly sorry for it, that I would rather endure any suffering, than offend thee again. It is not on account of the frightful

punishment I deserve, that I grieve, but because I have angered thee, my dear, good, great God, who throughout my life has never done me injury; therefore I grieve to have offended thy sweet heart, overflowing with honey and all sweetness, that heart whence all joy and consolation flows.

I do not, I fear, lay this to heart so much as I should, yet I would desire that my sins should pain me to that degree, that my heart should burst to pieces in pain: Ah! pardon me, my most merciful Jesus ! for the sake of the love with which thou didst pray to thy Father for those who crucified thee. Lo ! I am ready to compensate thee for all the injury I have done thee as far as it is in my power. I desire not that thou shouldst remit my punishment; rather will I accept this from thy divine hand, when and where it is pleasing to thee, so that it tends to the glory of thy justice. Nay, even wouldst thou not punish me, I would not accept the release ; it is too hard for me to think that for so many offences thou shouldst receive no satisfaction. Therefore I beseech thee, my beloved Jesus ! punish me and compensate thyself for the honor of which I have deprived thee ; send me as much evil as I have occasioned thee, that the injury I have done thee may be remedied. I submit myself to thy righteous judgment, and will in future accept all the evil that may come to me from men or other creatures, as if it were

sent to me from thy holy hands. Grant me the grace to accomplish this ! Amen.

An Offering of Atonement or Prayer to Christ that He Would Offer Himself for Our Sins.

As St. Gertrude on one occasion desired such an offering from Christ, her soul became so adorned that she became very pleasing in the sight of God. (B. iv., ch. 47.)

O Christ Jesus ! As thou, the only son of the eternal Father, dost in thine infinite wisdom perceive the wants of my human frailty much more clearly and readily than I myself or any other mortal can, I therefore beseech thee to have compassion on my many weaknesses and atone thyself to thy heavenly Father for all my failings and negligences. For this, oh, sweetest Jesus ! offer to thy most holy Father the moderation of thy holy tongue, for the real reformation of and atonement of all the sins which I have committed by evil or useless discourse, or by neglecting to speak of matters well pleasing to God. Offer to him the restraint placed on thy holy ears for all the sins I have committed in listening to useless and evil talk, and not listening to wholesome admonitions and advice. Offer to him the modesty of thine eyes for all the stains with which I have spotted my soul by curious and forbidden glances : also, offer to him all the restraint laid by thyself on thy holy hands and feet to atone for the evil

works I have performed, and the forbidden steps I have taken.

Lastly, O most beloved Jesus ! offer to the majesty of thine heavenly Father thy divine heart so full of sweetness, for all and every sin which I have fallen into from ill-will, in desire and thought: so that the honor of thy heavenly Father which I have wounded, may be abundantly restored and due compensation for my offences. Amen.

Expiation.

St. Mechtildis was one day rapt in spirit and placed before the judgment-seat of God : there she was accused by the angels and saints, and even by the creatures which she had used improperly. She was in a terrible fright : but Jesus took her part and showed her how she might acquit her debts by good works. (B i. ch. 28.)

Thereupon she Prayed :

All-righteous judge ! Almighty God ! I, the most unworthy of all sinners, overwhelmed with shame, now stand before the judgment-seat of thy stern justice, crushed in heart, bowed down in spirit ! O my Lord. I most humbly confess, in the presence of all thy saints and all the creatures which thou hast created for my use and service, that I have greatly sinned by using these latter against thy divine honor. I confess my guilt, O holy God ! and lament from the depths of my heart that I have committed more sins than I have hairs on my head. Forgive me all my sins, for thy dear Son's sake. Behold ! O most merciful Father ! I

place before thee thy most humble Son, who has atoned for me in all that I have done wrong through pride; I place before thee thy Son, the meekest of Saviours, who has satisfied for all the sins which I have committed through anger ; I place before thee thy Son, who is the love of thy heart, and has fully compensated for all that I have been guilty of from hatred and aversion. I offer thee his pious beneficence in payment of my hard-heartedness and injustice. I offer thee his chastity and purity in atonement for my unchaste thoughts, words, and deeds. I offer thee his patience for my impatience, his temperance for my intemperance, his fasting and asceticism for my immortification, his abstinence for my drunkenness, his silence for my talkativeness, his obedience for my disobedience, his diligence for my idleness, his devotion for my poor prayers, his watchfulness for my sleepiness, his works of penance for my listlessness, his severe life for my idle and luxurious life, the love and fidelity which he shows to thee, and to every human being, for all the untruthfulness and evil conversation of which I have been guilty. Lastly I offer thee the life of thy beloved Son, with all the works and virtues which he practised during his life, for all my ill-spent years, days, hours and minutes. This is the treasure on which I rely; this is the ransom money with which I pay my debts. Therefore, I beseech thee by all that

is dear to thee in heaven and on earth, that thou wouldest accept my offering for my sins, and for the sake of thy dear Son, forgive me all my guilt and remit its penalty. Amen.

An "Our Father" for One's Sins.

Christ taught this to St. Mechtildis; it is very powerful: many sins may be atoned for by its use: therefore art thou advised to pray thus with devotion:

OUR FATHER, WHO ART IN HEAVEN! My adorable Father, most worthy of all my love, who from pure grace adopted me for thy child, I beg of thee to forgive me that I have not loved, not shown thee due honor, but have often driven thee from my heart, which thou hast always desired for thine own. In compensation for this fault, I offer thee the love and honor which thy beloved Son showed thee on earth, and the loving penance he underwent in satisfaction for my sins.

HALLOWED BE THY NAME. I pray thee to pardon me for not having paid due honor to thy name, for having often taken it in vain, and through my sinful life rendered myself unworthy of the Christian name. In atonement for these sins I offer thee the perfect holiness of thy Son, by which he exalted thy blessed name, preaching and honoring it in all the works of his humanity.

THY KINGDOM COME. I pray, most dear Father! that thou wouldest forgive me, that I have not desired thee and thy kingdom with fervor, having been lukewarm in all

good; for these sins I offer thee the holy longing of thy beloved Son, in which he desired that I should be co-heir with him of his kingdom.

THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN. I pray thee, benignant Father! that thou wouldest forgive me, that I have not loved thy will in all things, and have often done and lived after my own will. In compensation for my disobedience I offer thee the union of the sweet heart of Jesus, with thy holy will and his obedience, in which he was obedient unto thee, even to the death of the cross.

GIVE US THIS DAY OUR DAILY BREAD. Forgive me, that I have not received the most holy sacrament of the altar with the requisite desire, devotion and love, and that I have so seldom and so unworthily approached it: for these sins I offer thee the holiness and devotion of Jesus, thy divine Son, as also the glowing love and ineffable desire with which he bequeathed to us this treasure infinitely beyond all price.

FORGIVE US OUR SINS, AS WE FORGIVE THOSE WHO SIN AGAINST US. I beg of thee to forgive me all the mortal sins I have committed, particularly that I have not forgiven those who have offended me, and have not been willing to love my enemies. For these sins I offer thee the most loving prayer thy dear Son uttered for his enemies on the cross.

LEAD US NOT INTO TEMPTATION. I pray thee forgive me, that I have not withstood my evil inclinations and temptations, but have often yielded to the desire of the evil one, and to the flesh, and have allowed myself to be drawn into sin. For my many sins of this kind, I offer thee the glorious victory of Christ in which he overcame the world and the devil, as also his holy life, all his labor and trouble, his bitter Passion and death.

BUT DELIVER me and all Christians FROM ALL EVIL and all punishment, through the merits of thy dear Son, and bring us to the kingdom of thine eternal glory. Amen.

To Awaken Repentance and Contrition Before Confession, in those Who have Fallen into Mortal Sin.

All-powerful and tremendous God, before whose majesty heaven and earth tremble! I, a wicked sinner, confess that I am not worthy that earth should bear me, because I have so often and so greatly offended its Creator.

O Lord, I have acted as one faithless and forsaken, because wilfully and with knowledge I have transgressed against thy holy commandments, and wantonly broken the promise I made thee in holy baptism. I know, O my God, that I have driven thee from my heart, and given place to the devil to dwell therein, and had I died then, should have been cast into hell without further cause. I know, O God, that I have lost all merit and can make no claim on eternal

happiness. Yes, I know that my soul is now dead, and is so ugly and stinking that it is an abomination and an object of horror to thee, and to all the saints. O my God! into what a miserable condition am I fallen. O merciful, benignant God! I have done great evil and have sinned against thee and all the saints. But I am sorry now from the depths of my heart, and sorry only because I have angered thee so greatly, my good, loving, faithful God, who so generously gavest me all the good I have ever possessed and still possess, in body and soul, and hast loved me so heartily that thou gavest thy beloved Son to be so cruelly treated and to die so painful a death, that I might be redeemed. O most beneficent Father! I entreat thee through the precious blood of thy dear Son, that thou wouldest forgive me my sins and receive me again to thy grace. I bewail my sins in sorrow before thee, in the bitterness of the sorrow of thy dear Son, and I offer thee all his bitter pains and sufferings, all his burning tears shed throughout his whole life for the sins of the world, and pray thee, in union with that most powerful prayer that he addressed to thee on the Mount of Olives, and through the goodness of the holy spirit of God, that thou wouldest pardon all my sins and remit the punishment due to them, well deserved as it is. Grant me this through the love which moved thee to permit thy Son to be accounted amid the evil-doers. Amen.

*To Awaken Sorrow and Repentance in One Who has
Committed only Venial Sins.*

Lord Jesus Christ! thou inexhaustible fountain of mercy, behold! I, thy miserable creature, present myself before thee again, and in the bitterness of my heart lament that I have not kept my promise, but have fallen back into my former sins, have served thee negligently, have been cold and tepid in devotion, have shown thee so little love, have so often been impatient about trifles, have set so little guard upon my senses, and suffered my heart to dwell so much on things temporal that I can but feel ashamed in thy presence. Through these and many other sins which thou hast perceived in me, I have so defiled my soul that if I could see it with the eyes of my body I should turn with loathing away.

O my Jesus! what dost thou think when thou lookest on my heart? How is it possible for thee to dwell in such a heart, in which thou canst have neither joy nor pleasure, but find therein only loathing and aversion? O my sweet Jesus, how unthankful I am for thy benefits! How ill do I repay the love and faithfulness thou bestowest on me! How often have I grieved the holy spirit within me! How often have I withstood thy will to follow my own! Thereby I have not only neglected thy grace and lost many merits, but also have incurred the severe and almost unbearable punishment of purgatory. But now, my God,

I come to thee once more, to lament my folly and unfaithfulness. I confess that I have done wrong: that I have grieved thee, who art the joy of the angels, and robbed thee of many joys thou couldst have found in my heart. I beg for thy gracious pardon on bended knees, through the merits of thy precious blood. I promise thee now in earnest, a real improvement as far as it is possible to my weakness. Grant me thy assistance in this, through the love which drew thee down from heaven unto earth. Amen.

A Prayer to Attain Sorrow and Repentance for Sin, When One Cannot Awaken them in One's Own Heart.

Heavenly, all-powerful God! before whose anger the pillars of heaven and the foundations of earth tremble; I, a miserable worm, who am not worthy to name thy holy name, have so often offended thine inscrutable majesty that all creatures might be reasonably opposed to me, and avenge thy honor upon me.

Moreover! I am, by my own fault, fallen into such hardness of heart, that my sins do not affect me, and I do not find in myself the good will and desire to amend. O God of truth! who hast said by thy prophet: I WILL TAKE FROM THEE THE HEART OF STONE AND GIVE THEE ONE OF FLESH, look down on the unfeelingness of my heart and contrariness of my will, and soften with a drop of thy grace this hard stone. Thou know-

est, O Lord, that of ourselves we have no good will, unless thou impartest it from thy grace; oh, righteous God! who askest from us no more than we have, and desirerest no more than we can give; see, I offer thee what I have, and what I can, and though I feel no contrition, yet I desire to have the deepest repentance that ever animated a human heart. Yes, I would I had such sorrow for sins, and felt such pain for having committed them, as thy divine Son conceived in his pure heart for the sins of the whole world, when on the Mount of Olives, thinking of all the sins that had been committed up to that time, and will be committed to the end of time, he fell into such anguish and desolation that from faintness he could not kneel upright, but from unbearable anguish his holy head sank to the ground and he sweated blood from every pore and wrestled with death. This heartfelt contrition of thy well-beloved Son I offer to thee, thou kindest of fathers, and in union with it, I offer thee the contrition which has ever been felt in truly penitential hearts, in compensation for the repentance I ought to feel, and might feel, but alas, do not find within me. I hope thou wilt be content with this my feeble will, and permit the working of the sacrament I now resolve to have recourse to, to work powerfully in me. Grant me this through Jesus Christ thy dear Son, our Lord. Amen.

Prayer to be Used When Soon About to Go to the Sacrament of Penance.

O sweet Jesus! who out of love for the salvation of men, and for the consolation of all sinners, hast instituted the holy sacrament of Penance, by means of which we are purified from all sin, and are re-adorned with thy grace, behold me a poor sinner, who have sinned so often against thee and defiled my soul. I now come before thee again in the securest confidence to be freed from all my sins, to receive this precious sacrament, and, so far as I know them, to disclose all my sins to thy priest, acting in thy stead. Knowingly I will conceal no mortal sin, however horrible it may be, even sins I do not know, as also my venial sins, I will include in this confession. I cannot name them all, they are so many, but I will confess them all to thee as to the true highest priest, and acknowledge in the presence of all thy saints, that I have been guilty of an abominable disobedience towards thee, of an astonishing ingratitude, and that I have treated thee with great contempt. Oh, I am truly sorry for all this, and I ardently desire to become better! Therefore I pray thee that thou wouldst release me from all my sins and impose such a penance on me in this world or the next as may seem best to thine infinite justice. Amen.

Another Prayer immediately before Confession.

Oh! all-beneficent Jesus! my heart desires,

my soul longs for this holy sacrament. It is indeed difficult for me to lay open all my abominable sins; yet I will do it willingly, to compensate thee in some measure for the injury which my sins have done thee. Praise be to thee, that thou hast granted me to live until this fortunate hour in which I hope to be released from the heavy burden of sin which oppresses me so sorely. O most blessed Jesus! I beg of thee, through the merits of thy holy blood, and through the power of thy bitter death, give me thy grace, that I may worthily receive this holy sacrament. Grant me strength against the attacks of the enemy of souls, so that I may not from false shame, or from embarrassment, conceal or omit anything. It is my firm purpose, to confess uprightly and as clearly as I know how. I recommend this my confession to thy sweetest heart, that that may graciously supply what may be deficient in it. Amen.

Aspiration before Confession.

Oh, all-beneficent Jesus! I, thy poor, insignificant, miserable, sinful, wicked and unworthy creature, now come to thee as to the overflowing stream of goodness, that I may be washed from every stain and purified from all sins.

Prayer during Absolution.

Oh, all-beneficent Jesus! I am heartily sorry for all the sins I have now confessed, because they have offended thee. I there-

fore pray thee that thou wouldest forgive them all, and make me a participator in the grace of this holy sacrament. Amen.

Thanksgiving after Confession.

O my most merciful God! with every power of my soul and with every faculty of my heart, I return thee thanks for the super-abundant goodness with which thou hast treated me. Praised be the infinite love of thy son Jesus Christ, by whom this sacrament was instituted for the consolation of sinners, that we might be cleansed from our sins, and rescued from the snares of the enemy.

Oh, my Jesus! how shall I thank thee sufficiently for the grace which thou hast now granted me? How shall I repay thee for so great a benefit? I was lost, and again thou hast sought for me. I was full of filth and uncleanness and thou hast cleansed me in the bath of thy holy blood. My soul was weary and sickly, and with thy holy grace thou hast again strengthened me, and rekindled my devotion. For these and all benefits in which by the reception of this holy sacrament thou hast made me participate, I return thee heartfelt thanks, and through the love of thy most sweet heart, and by the power of the Holy Ghost, the comforter, I praise thee, adore thee, and glorify thee unto eternity. Amen.

Prayer before Fulfilling the Penance Imposed.

Devout soul! I entreat thee never to omit the two following prayers; for these will render thy confession and

penance much more efficacious and supply for all omissions:

O Father, full of love! I have injured and disgusted thee by my many sins and negligences; therefore, I am now ready to satisfy thy divine justice as much as it is possible for my feeble powers so to do. I will therefore faithfully perform the penance imposed on me by my confessor. Would that I could perform it with so much interior devotion and love, that it should occasion thee as much joy as my sins have occasioned thee displeasure; but that this may take place, I unite this my penance with the works of penance which thy dear Son performed in fasting, watching, and prayer, during thirty-three years, and in this union venture to present to thee my prayer and light penance! Therefore, most indulgent Father, behold me, thy deeply indebted child, at thy feet to compensate thee for the injury done thee, and grant me grace to perform this penance with all possible devotion. Amen.

Prayer after Accomplishing the Penance.

Thou best of fathers! In union with all the works of penance that were ever performed in the whole Christian world, I offer thee my confession and this penance which I have just performed; and pray thee through the merits of the bitter sufferings and death of Jesus, thy beloved Son, and through the intercession and the merits of the blessed

Virgin Mary and all the holy apostles, martyrs, confessors, and virgins, to accept it, and let it avail me for a blessing. What may be wanting in preparation, in perfect contrition, in clear and explicit confession, I recommend to the sweet heart of Jesus, that inexhaustible treasure, from which all deficiencies may be supplied. He will make good and compensate for all my slackness and negligence, in the most perfect manner, and do it to thine honor, so completely that all my sins will be as thoroughly loosed in heaven as thy priest has spoken them loosed or absolved on earth. Amen.

Three other Prayers after Confession.

1. O most benignant Father! I offer thee all the work of the holy body of thy divine Son, with all the fatigue his limbs underwent, together with every exercise of his most perfect understanding, and all the bitterness of his innocent sufferings and death which he underwent for the redemption of the human race, in atonement for all the sins which I have committed with my body against the health of my soul, and against thy divine goodness. Amen. *Our Father, etc.*

2. O most benignant Father! I offer thee all the utterances of the innocent mouth of Jesus, thy beloved Son, which he accomplished for the salvation of the world through fasting and abstinence, through teaching, preaching, and continual prayer, in atone-

ment for all the sins which I have committed up to this time in intemperance, in eating and drinking, and from uncharitable, vain and immodest discourses. Amen. *Our Father, etc.*

3. O most merciful God! I offer thee all the practices of the most sweet heart of Jesus, thy beloved Son, with which he wearied himself on earth for the redemption of the human race, by praise and thanksgiving towards thee, and in pains of love towards us in longing for our salvation; I present these to thee in atonement for all the earthly desires, fleshly lusts, all the uncharitable and inimical thoughts in which my heart has sinned up to the present time. Amen. *Our Father, etc.*

MANUAL OF ST. GERTRUDE.

PART IV.

INSTRUCTION ON HOLY COMMUNION.

Communion means “Participation” or “Association.” Holy communion is therefore the participation of man in the body of Jesus Christ, the Son of God. At the last supper, Jesus, from his infinite love to us men, instituted his holy unbloody sacrifice, the holy Mass; with his own hands he gave to his apostles his flesh and blood for food under the forms of bread and wine.

But not the holy apostles alone, all who believe in him, are to participate in his flesh and blood. All those who seek to become the disciples of Jesus, must, through partaking of his body and blood, enter into association with him, unite themselves with him: thereby they will receive the true, new life, will obtain strength and power to conquer the evil in themselves and outside of themselves, and lastly receive in this manner a pledge of glorious resurrection to eternal life.

On this account it was the will of Jesus

that the holy sacrifice of the Mass should forever continue in his church, that the faithful may to the end be enabled to participate in his flesh and blood, and share in his infinite merits.

On this account the first Christians received holy communion every day, and if at the present time this fervor is somewhat abated, yet does our holy Church require that we should often approach the table of the Lord and unite ourselves with Jesus. The oftener one receives holy communion, the purer does one become; this Jesus revealed to St. Mechtildis, when she was praying for a person who believed it was not good to communicate too often. Jesus said: "The oftener a man washes himself, the cleaner he is, and the oftener any one receives the holy sacrament, the purer his soul becomes, for so much the more I work in him and he in me." (B. iii. ch. 27.)

It is indeed true that no one is perfectly worthy to receive Jesus, the most holy, most pure, within the heart, but this thought must not keep any one away from holy communion, for Jesus only requires us to be free from mortal sin, and to have a great interior desire to receive him. Our Lord revealed to St. Gertrude how sorely he was displeased when any one abstained from communicating through a false humility, thinking himself not worthy. He said to her: "Since it is my pleasure to dwell with the

children of men, and that I have from exuberant love left this sacrament with them in order to remind them of me, they should constantly renew it; and since, besides this, I have taken upon myself the obligation to tarry with the faithful in these mysteries, even to the end of the world, all those who by word or persuasion keep a person away from my table who is not hindered from coming by mortal sin, hinder or interrupt the delight I find in that person. If thou canst not approach, in consequence of some hindrance, or if obedience to thy confessor holds thee back, at least excite in thyself an interior and holy longing for this holy food, and thou wilt not remain without a blessing." This Jesus revealed to St. Gertrude. (B. iii. ch. 39.)

But if thou wouldest participate in the great and wholesome fruit which Christ has associated with the eating of his most holy flesh, thou must prepare thyself according to thy capabilities. It is not enough not to have knowingly a mortal sin upon thy soul; before all things it is needful to have an interior devotion for, and real, earnest desire to receive this most holy sacrament. On this devotion and desire everything depends relatively to the spiritual advantage to be derived from holy communion. Nay, he who, without devotion and desire, would presume to communicate, would insult Jesus, and commit a great sin. But, Christian

soul, this devotion and this holy desire wilt thou attain, if beforehand thou takest into consideration, *who* is coming to thee, to whom he comes, and wherefore he comes: and if thou dost also reflect that Jesus unites himself most intimately with thy soul, to enrich it with the treasures of his grace, to make it pure and holy, and make it participate in eternal life.

Shouldst thou, however, in spite of every care and trouble taken in the preparation, find thyself without devotion and thy soul dry, if then thou wouldest gladly feel devotion, if it would be an object of thy desire to be fervent in feeling, and full of holy desire, then fear nothing, but approach in confidence; thy soul will not return empty. For Christ revealed to St. Gertrude, that it pleased him when a person desired to have devotion and holy desire.

If thou feelest no devotion, humble thyself before the Lord, for this humility often pleases Jesus more than devotion, as he revealed to St. Gertrude with the words: "I often take more pleasure in the virtue of humility, than in the grace of devotion." (B. iii. ch. 18, 19.) This humility and this confidence are therefore always necessary in communicating, whether the grace of devotion be present or not. St. Gertrude practised these every time she approached the Lord's table. One day, when about to communicate, and she did not think herself sufficiently

prepared, contemplating her misery, she said to herself: With humility and trust I will go to meet my Lord, and when he sees me afar off, he will, impelled by love, send me that which I need to enable me to appear properly before him. Imbued by this spirit, she approached the table of the Lord; he appeared to her, gazed on her with the eyes of his merciful love, and vested her in all his own virtues, his innocence, his humility his love, with these he adorned her soul. (B. iii. ch. 18, 56.) At times the holy sister addressed herself to the blessed Mother of God, and to the dear saints, requesting from them the adornment of their virtues which prayer was always granted.

As soon as thou hast received the body of the Lord, humble thyself as much as possible; imagine thou art a poor beggar into whose hut a mighty king is come on a visit. In spirit prostrate thyself before God, kiss his feet and exclaim: "How comes it, O Lord, that thou deignest to visit me?" Use the precious moments while Jesus remaineth with thee: and he is bodily and essentially within thee, so long as the form of bread remains unchanged. Converse with him as one friend with the other, as a child with its father, as a sick man with his physician. Open thy heart to him, show him thy faults and failings, tell him thy cares and anxieties, and pray to him for the graces of which thou standest in need. Jesus has given himself

as it were a captive into thy hands, and thou canst obtain everything from him of which thou art in need. When thou hast thus conversed with Jesus, and laid thy petitions before him, do not forget to offer to the heavenly Father the merits and the sufferings of his Son. No greater honor and thanksgiving can be paid to him.

Dost thou wish to apply the fruits of holy communion to some living or deceased person, form the good intention to offer for him (or her) all the graces of this holy communion to the heavenly Father.

It is especially soothing to the poor souls in purgatory, and assists them in obtaining release from their pain, when from love and compassion we present them with the fruits of holy communion. In like manner it affords great delight to the saints in heaven, if we offer the holy communion in their honor, and lay Jesus in their arms. On this account the holy sisters, Gertrude and Mechtildis, have often communicated in honor of the saints and for the relief of the souls in purgatory.

On the day on which thou hast received holy communion, thou shouldst often recall this great grace to mind, and in the afternoon, particularly on Sundays and holy-days, never neglect to dedicate at least half-an-hour to thy Saviour in devotion, to thank him for the grace he conferred on thee, in coming to thee. To assist thy devotion be-

fore and after communion thou canst say the following prayers:

DEVOTIONS BEFORE AND AFTER COMMUNION.

Prayer before Holy Communion.

Oh, my most amiable Jesus! I, thy poor miserable creature, steeped in sin till it covers my very head, and surrounded by all sorts of miseries, have, notwithstanding this, proposed to myself to receive with devotion thy most holy body, and thy most precious blood in the most august sacrament of the altar, because it is the most powerful means by which we may be freed from sin, and strengthened in all good works. I know for a certainty that if I receive thee worthily, I shall be filled with all grace. I know that I can wish for nothing more advantageous to myself than to receive thee, and be united to thee. I know also, that I can procure for thee no greater satisfaction, and for thy beloved saints no higher joy, than that I should worthily receive this most holy sacrament. My heart and my whole mind long for this priceless food, and my inmost soul thirsts for this holy sacrament, that I may be made a participator in the graces that flow from thence.

But, O dread, O powerful God! O highest, incomprehensible majesty, before whom the

heavens tremble and feel themselves unclean! how shall I, a poor sinner, dare to venture to take my God into a heart so sinful, so unclean, so full of distracting and worthless thoughts, so full of worldly and fleshly desires, so full of all evil, so destitute of good, that I can but feel ashamed when I reflect upon it? Must I not fear that when I receive thee into my heart, sinful as it is, that I commit a greater sin than the Jews did when they mocked at thee and tormented thee during the last night of thy life? But oh, most benignant Jesus, if I do not receive thee so long as I am unworthy to do so, I should never receive thee throughout my life. If when my soul is sick and weak, I do not go to my physician, it will not become stronger or more healthy by waiting, but rather more sickly; not more pious, but more wretched, it would fall deeper day by day, and I should be much the more unworthy. Therefore, I will take courage and not let myself be dismayed by the number or heinousness of my sins; but precisely because I am so sick and miserable, I will approach the nearer, that I may become pure and pious. Thou thyself hast said: THOSE WHO ARE IN HEALTH NEED NOT A PHYSICIAN. THOU ART NOT COME TO CALL THE JUST, BUT SINNERS TO REPENTANCE.

Therefore, O most adorable Jesus! although I know that there is no good in me, and that on account of my sins I am more

unworthy to receive thee than an irrational animal that has never sinned, I will on this very account be the more anxious to receive thee most humbly. I am sorry from the depths of my heart for all my sins, and pray thee with all possible fervor that thou wouldst wash my poor heart with thy holy blood, and atone by thine infinite merits for my deficiency in virtue. I beseech the saints of heaven in the tenderest manner to compassionate me, and let me share their merits, that adorned with their virtue, I may find acceptance in thy holy eyes. May God grant me this. Amen.

Prayer to all the Saints.

When St. Gertrude was about to receive, she used to entreat the saints to communicate their merits to her. In like manner pray thou the following prayer with devotion, and be assured that the dear saints, who are a thousand times more liberal than men can be on earth, will not let thee depart empty handed. (B. iii. ch. 10.)

O ye dear, holy angels and arch-angels, ye holy cherubim and seraphim, ye holy patriarchs and prophets, ye holy apostles and martyrs, ye holy confessors and virgins, and you especially my dear holy patrons! I salute you all in the sweet heart of Jesus, and in your name I adore, praise, and magnify the infinite love of the all-holy Trinity for all the graces and benefits that have been poured from it into your souls. And now, ye dear, holy ones! I lament to you with childlike confidence my poverty and necessities. O ye blessed friends of God! I desire to go to

holy communion and receive my God; but my heart is so unclean, so filthy, that I am ashamed and afraid to receive so great, so pure a God. Ah, ye dear saints! ye have so many virtues and graces, I am so poor and needy. Therefore, I beseech you, for God's sake, give me somewhat of your superfluity. Ah! give me a little of your holy humility, of your holy devotion, of your holy love, and of the other perfections with which you are adorned, that I may be able to prepare and ornament my poor soul a little. I beseech you also in the most humble manner, to offer your virtues and merits to God for me, that you may make good my deficiencies. Amen.

Three Prayers to the Mother of God Before Communion.

These three prayers were taught to St. Gertrude by the Blessed Virgin herself, at which time Mary assured her that by the power of this devotion the Most Holy Trinity would turn towards her with approbation. (B. iv. ch. 43.)

Most chaste Virgin Mary! I pray thee through the spotless innocence and purity by which thou didst prepare a dwelling for the Son of God in thy virgin heart, with which he was well pleased, that by thine intercession I may be cleansed from every stain. Amen.

O most humble Virgin Mary! I pray thee through thy profound humility, by which thou didst merit to be elevated above all the choirs of angels and all saints, that by thy intercession all my negligences may be compensated for. Amen

O most amiable Virgin Mary ! I pray thee through the immeasurable love which has indissolubly united thee to God, that through this treasure of thy love my want of love may be supplied. Amen.

Meditations Before Holy Communion

in order to excite in the heart Humility, Contrition, Desire, Confidence in God, and Love.

Christian soul ! when you make these meditations, first place yourself in the presence of God ; pray to the Holy Ghost for light, to the Blessed Virgin for her intercession; then reflect on the words that ensue and apply them to yourself. Your heart will then be assuredly filled with profound devotion.

1. *Meditation.*

"See, the King cometh."—*Matt. xxi. 5.*

1. WHO IS COMING TO ME ? A king is coming ; not an earthly, mortal prince, but the heavenly, immortal, eternal king of glory. He who is served by the heavenly hosts ; he before whom the countless numbers of angels and all the created beings of heaven and earth bow the knee ; before whose face the cherubim and seraphim veil themselves, because they cannot endure the splendor of his majesty. A king is coming whose kingdom is the whole world, heaven and earth ; whose throne is the heavens ; whose footstool the earth. A king is coming, before whose countenance all the

kingdoms of the earth are as nothing. The king of all kings is coming.

2. TO WHOM IS HE COMING ? He is coming to me, the most miserable creature on earth; he is coming to me, who am nothing but dust and ashes ; my heart more despicable than a ruined hut ; my soul stinking with sin ; without jewels or ornaments of any kind, and in this ill-conditioned heart the king of glory proposes to set up his throne; this foully smelling soul he is to visit !!

3. WHEREFORE IS HE COMING ? He is coming to enrich this poor heart ; to cleanse this foully smelling soul ; to fill it with the fragrance of his holy presence ; to fortify this weak soul ; to make it his dwelling place !! O soul ! dost thou comprehend this infinite goodness ? Give thyself altogether to thy king, thy master ! Thou hast rebelled against him, hast broken faith with him ; ask his pardon, promise him holy, unchangeable fidelity till death !

2. *Meditation.*

"I am thy salvation."—*Psalm xxxiv. 3.*

1. WHO IS COMING TO ME ? Christ, my Saviour. He who quitted the throne of his Father and descended into this valley of tears ; he who, on my account, became a little child, and died on the wood of the cross to reconcile heaven and earth ; Christ, my Saviour, is coming to me, he who, from inexpressible love, changed bread into his body and conceals himself in the form of

bread, in order to be able to visit my poor soul. Christ, my salvation, my God, my all, is coming . . . and . . .

2. TO WHOM DOETH HE COME? He comes to me, a poor mortal, who has despised his best Father in heaven, repaid his benefits with ingratitude, and forsaken him. He comes to me, to one who has dishonored the maker who created him out of nothing, who has rebelled against the high majesty of God, and dared to say to his Lord and master: "I will not serve!" He comes to one who, of his own free will, gave himself into the power of Satan.

3. WHY COMETH HE? He cometh to heal my soul, which is so sorely wounded; to loose the bonds in which she is entangled: to infuse into her the holy strength of life, without which she must die; to draw her forth from the abyss into which she plunged of her own free will, in order to create her anew for life eternal! O my soul, how much thy Saviour loves thee! Art thou worthy of such grace? O cast thyself into his arms and say to him: Thou art my Salvation, O my God and Lord in Eternity!

3. *Meditation.*

"I am the light of the world; he who followeth me walketh not in darkness."—*John viii. 12.*

1. WHO IS COMING TO ME? Jesus, the light of the World, who came down from heaven to enlighten every man. Jesus is coming: the light before which darkness vanishes;

Jesus, the light of truth that never leads astray; Jesus, the light that lights up the most profound abyss, and shines upon the most concealed corners. Jesus is coming to me, the sun of righteousness, who enlightens heaven and earth. Jesus, the splendor of the Father, is coming, whom so many have followed to everlasting light, to eternal rest!

2. TO WHOM IS HE COMING? He is coming to me, to a blind beggar, sitting by the way-side, and not knowing to whom to address himself. He is coming to an unhappy wretch who is wandering in darkness, and dwelling in the kingdom of death. He is coming to a blind creature, unconscious of his own misery: to one who does not know how much he is stained, and is unaware of the vermin who nestle in his heart. He is coming to a blinded one, who has ever been wandering in the paths of error, seeking joy and peace there, where they are not to be found!!

3. WHEREFORE IS HE COMING? He is coming to me a blind beggar, in order to restore me to sight: to pour light into my heart, that I may become aware of the stains that have soiled it and of those unclean beasts, sins, which have defiled it. He is coming to me, to open my eyes, that I may see the abyss in which I was about to plunge; in order to show me the way, in which I shall find true repose, true joy, and true peace. O my soul, how happy thou art!

Picture to thyself that thou art the blind beggar sitting by the way-side, and say : “Lord, that I may receive my sight !”

4. *Meditation.*

“Behold the Bridegroom cometh.”—*Math. xxv. 6.*

1. WHO COMES TO ME? My bridegroom cometh ; he who spake by his prophet : “I will espouse thee to me forever, and I will espouse thee to me in justice and judgment, and in mercy, and in commiseration. I will espouse thee to me in faith, and thou shalt know that I am the Lord.” (*Osea ii. 19, 20.*) My beloved comes, he whose heart loves me with an infinite love ; he who has loved me unto the end, who has never ceased to love me. My beloved comes, who let his own heart be pierced that I might find a refuge therein ; my beloved comes in the form of bread, that he may unite himself with me, may change me into himself.

2. TO WHOM DOES HE COME? He comes to me, the unfaithful soul, who have never truly loved him, never kept my word with him, when I promised him fidelity. He comes to me who have been seeking my delight, my joys, in other places than in Christ, the source of every true joy. My beloved is seeking the soul which has turned away from him, given itself up to sin. He will visit my soul, which is going to destruction, and cannot live without him.

3. WHEREFORE DOETH HE COME? He does not come to reproach me, he does not come to judge me and cast me off; no, his burning love forgives my unfaithfulness, forgives my sins. He will purify my soul, will inflame it with his own fire. He will draw it to himself, he will unite it to himself altogether. He will become one with it!!

O Christian soul, how canst thou think on a love like this and remain cold? Prepare to receive thy beloved with joyous rapture. Hasten to meet him, cast thyself with contrition and confidence into his arms, say to him: My beloved is mine, and I am his. . .

5. *Meditation.*

"Come eat my bread, and drink of the wine I have mixed for you."

1. WHO COMETH TO ME? Jesus, the true bread of heaven, which contains all sweetness; Jesus, the bread of life. He who eateth not this bread, hath no life in him. Jesus comes, the food of the soul, which makes the weak ones strong. Jesus comes, the viaticum (provisions for the journey) on the way to the heavenly fatherland. He who eats of this bread may not die. This bread carries within it the germ of immortality; it is the daily bread, without eating which the soul pines away, and being exhausted, dies on the road to the fatherland. Jesus is coming, wine from virginal branches. (Zach. ix. 17.) Jesus has prepared this wine, his holy blood, to strengthen weak hearts,

that they may not succumb to the attacks of the enemy.

2. TO WHOM DOES HE COME? He comes to me, who until now have been hungering like the prodigal son, and been feeding myself with the husks of swine: for I have sinned and have sought to appease the hunger of my soul with the vain pleasures and lusts of the world. My sins have weakened me, have thrown me wearied and fatigued upon the ground, have robbed my soul of its true life, which is sanctifying grace. Jesus comes to me, who have lost the garment of innocence, who have abandoned myself to paltry pleasures, who have stained and defiled myself. . . .

3. WHEREFORE DOETH HE COME? He comes to feed my soul with the true bread of heaven, with his own flesh; he comes in order to nourish it with his blood that it may be strong in its combat against sin; he comes that by the sweetness of his heavenly food my soul may learn to loathe the empty joys of the world; he comes to take my soul in his, that in him it may live its true life. O Christian soul, how great is the love of thy Saviour! He will appease thy hunger; will rejoice thee with his delightful presence; will keep the feast of love with thee, which contains all sweetness in itself. O hasten, full of desire, haste away to his table, and satiate thyself with this heavenly bread, inebriate thyself with this wine mixed with costly perfume!

6. *Meditation.*

"I am the Resurrection."—*John xi. 25.*

WHO COMES TO ME? Jesus, who is risen again, and dies no more throughout eternity. Jesus, who has conquered death, and has life in his hand. Jesus comes, who himself is life, from whom all life proceeds. Jesus comes, whose voice will one day call forth all who rest in their graves. Jesus, through whose power and strength all the dead will rise again. Jesus comes, the one freed amid the dead, the first fruits of the resurrection. Jesus comes, who called Lazarus forth from the grave, and who said of himself, I am the resurrection and the life. . . .

TO WHOM COMETH HE? To one under sentence of death from his very birth; to one who already carries the germ of death within him; to one who every moment draws nearer to the grave; to one whose body will soon sink into the grave, that it may return to the dust whence it was taken!!!

WHY DOES HE COME? He comes to give me, with his flesh and blood, a pledge of a future glorious resurrection; to lay the germ of eternal life in my body. Jesus comes, who has said, "He who eateth my flesh, him will I raise up at the last day." Jesus comes, who will one day change my body into his glorified body. Jesus comes, who will one day wake me from the grave and take me to his kingdom, that there in an eternal, youthful form I may with the whole

choir of saints refresh myself at his holy table.

O my soul, reflect on these ineffable graces, which Jesus is about to bestow upon thee. He takes from thee the fear of death and of eternal annihilation. With him and by him thou shalt live eternally.

“Amen, Amen, I say unto you, unless ye eat the flesh of the son of man and drink his blood, ye have no life in you: for my flesh is meat indeed, and my blood is drink indeed.” (John vi. 52.)

Prayer to the Mother of God.

Most blessed Virgin Mary! I remind thee of the overwhelming joy which thou didst feel in thy heart, when, through the operation of the Holy Spirit, thou didst conceive thy dear Son; and I pray thee thou wouldst impart to me somewhat of the zeal, fervor, and virtue through which thou didst render thyself worthy to conceive him, so that I may worthily receive this thy Son, my dear Saviour. Amen.

Prayer to the Most Holy Trinity.

Oh, ever blessed Trinity, thou unfathomable abyss of all grace! with all possible humility I come to thee, and with great confidence I rap on the door of thy mercy, and beg most earnestly that thou wouldst forgive me all my sins, and as a worthy preparation of my soul, kindle but one single spark of thy holy love in my heart,

that my soul, being inflamed with love and devotion, may worthily receive this holiest sacrament to thine honor, and to the healing of the whole Church. Amen.

Prayer to Jesus Christ.

St. Paul admonishes us that we should meditate on the death of Jesus as often as we eat of this holy bread. Therefore, place thyself now with Magdalen beneath the cross: gaze on thy crucified Saviour, and with a heart full of compassion, address to him the following prayer:

O sweetest Jesus! Thou only joy, thou consolation of my heart! how can I gaze on thee, hanging so painfully on the wood of the cross, thy holy head pierced with thorns, thy cheeks torn, thy breast crushed, thy hands and feet bored through with nails, thy whole body covered with wounds. O thou innocent lamb, who has so cruelly misused thee? Who was it that defiled thee with spittle, and disfigured thee? O most friendly, amiable Jesus! Art thou abandoned by every one? cast out, rejected? Then come to me. I will receive thee with joy, will open my heart to thee and lay thee therein, as on a soft bed of down. I will refresh and restore thee, and heal all thy wounds. Come now, my beloved Jesus! and do not despise thy poor servant; stretch out thy holy hands to embrace my poor soul, as thou hast stretched out thy mutilated arms in order to embrace all sinners. I stretch out to thee, my crucified Jesus, not my arms alone, but my heart, my mind. I desire

to receive thee with the tenderest love, to introduce thee into the innermost recesses of my heart, that I may atone to thee for the disgrace with which the world hath cast thee off.

I acknowledge in very truth that I have oftentimes offended thee and defiled my heart with innumerable sins ; but I am sorry that I have shown myself so ungrateful towards thee, that I have so often disgraced and treated thee with contempt. Forgive me, O my Jesus ! ah, forgive me my many misdeeds, and do not remember the injury I have inflicted on thee.

I offer thee my heart stained with sin, and humbly give it into thy holy hands, beseeching thee that thou wouldest wash it clean from all impurities in that powerful water and blood which flowed from thy transpierced heart ; that thou wouldest drive out all the abominable smell of sin by the noble incense of thy divine love, and then adorn it with the most perfect virtues of thy manhood so full of dignity, that it may become perfectly pleasing in thy divine sight.

Prayer Immediately Before Communion.

When thou art soon to go to the Lord's table, do as Christ directed St. Mechtildis to do : " When about to communicate wish to have all the love and desire that ever inflamed a human heart ; then I will accept this love from thee, not as thou hast it, but as thou wishest to have it." (B. iii. ch. 23.)

O my beloved Jesus ! now is the happy hour arrived, now is the happy, blissful

moment at hand, in which I am to receive thee. O ye dear choirs of angels, ye innumerable hosts of the elect! look down from heaven and admire the incomprehensible love and humility of your and my God who does not refuse to come into my sinful and impure heart: give him praise, magnify him for this with me through all eternity.

Behold, my beloved Jesus! I come to thee, and wish to receive thee in profound humility and heartfelt devotion. I wish that I had as much devotion, as burning a desire, as glowing a love as was ever felt by a human heart. O would I were full of virtue, full of zeal and fervor, full of the most ardent love, that I might receive thee, as thy most blessed Mother Mary received thee in this most holy sacrament. Would that I had the purity and the virtues of all the angels and saints, that I might be infinitely pleasing to thy majesty. Would that I had thine own heart, my Jesus, with its love and all virtues, so that I might receive thee right worthily.

I offer to thee, my beloved Jesus! as a worthy preparation of my heart, thine own most blessed heart, with all the good that ever flowed from it, and the pure hearts of all the saints, together with all the preparation, purity and worthiness with which they received thee in this most holy sacrament. As even this is not enough, I beg of thee that thou wouldst vouchsafe to offer for me all the

perfection with which thou wert glorified at the hour in which thou didst ascend into heaven, that my deficiencies may in this way be compensated for. Amen.

Desire of Holy Communion.

Now excite in thyself an interior desire for this divine food, and in as fervent a manner as is possible to thee, invite Jesus into thy heart ; say :

O most sweet Jesus ! who thyself hast said : MY DELIGHT IS TO BE WITH THE CHILDREN OF MEN ! my heart desires, my soul languishes after thee. I invite thee with the ardor with which a bride invites a bridegroom. Come then, divine bridegroom of my soul ! Come and enter into the poor dwelling of my heart. Come, my heavenly physician, and heal my sickly soul. Come, thou pleasure of my heart, that through thy holy presence the night of my sins and evil inclinations may vanish. Come, thou lovely sun, and enlighten my darkness. Come, thou living bread of heaven, and strengthen my poor heart. Come, my Jesus, thou comfort of my eyes, come, keep the last holy supper with me in the hall of my heart.

O thou, my only hope, my only confidence, I have an inward desire for thee, and tarry for thee in pain. Ah ! come into my poor heart, thou most beautiful of the children of men, thou splendor of eternal radiance ! thou never-vanquished source of every sweetness !

I am longing for the banquet of thy heavenly blessedness.

Here kiss a picture of Jesus, and say with St. Gertrude.
(B. iii. ch. 23.)

Oh, sweetest Jesus! I pray thee in the strength of all the prayers and desires that ever streamed forth from thy most holy heart, that thou wouldest vouchsafe to come into the poor tabernacle of my unworthy heart. Amen.

As thou goest up to the altar, say, as Christ once taught St. Gertrude to say: (B. iii. ch. 28.)

Now, my dearest Jesus, I come, thy poor sinful, unworthy creature, I come to thee, the overflowing abyss of every good, that I may be purified from every sin, and adorned with thy grace. Amen.

Now go up with all reverence and invite two of thy patrons to accompany thee. When thou kneelst at the communion rail, pray no more with the lips, but sigh from the heart in these or similar words:

Come, my dearest Jesus, and heal my soul!
O thou, my most beloved Jesus! make me receive thee worthily.

As soon as thou hast received holy communion say in thine heart:

Hail, my Jesus, my most beloved bridegroom! may thy sweet coming to thy poor creature be praised and thanked. Be a thousand times welcome, my God and my all!

Prayer after Communion.

As soon as thou hast returned to thy place, kneel down

and with the utmost reverence fall at the feet of Christ; adore him and welcome him with fervent aspirations. Say the following prayer slowly and devoutly:

O sweetest Jesus! O most blessed Jesus! O best beloved Jesus! Jesus, my Saviour and my consolation! whence proceeds this grace, that thou comest to visit me? What art thou thinking of, my Lord, that thou shouldst thus lower thyself to my poor miserable heart? Thousands and thousands of thanks to thee, that thou deignest thus to visit me, a poor child of humanity; with the most profound humility and reverence I prostrate myself before thee, and adore thee, with the most heartfelt love, I embrance thee. O my beloved Jesus! praised be the love which induced thee to come to me! praised be the mercy which prevailed on thee to visit me!

O thou, the most high! my Lord and God! art thou now truly with me? have I thee really in my heart? O fortunate man (or woman) that I am, I have my God with me! O my most sweet Jesus! my heart weeps with joy, and my soul is stirred with sweet-ness. How can I thank thee for this grace? how can I requite thee for this love? O Jesus! now thou art all mine, and all thy merits are my merits. What can I want now? All my necessities can now be supplied. I can now be freed from every hurt. Therefore, with firm confidence I will come before my heavenly Father, and adorn heaven and earth with the richness of thy merits.

Offering up of Holy Communion.

As thou now bearest in thy heart a treasure so great and overflowing, that with it thou canst honor God and all the saints, and obtain favors for mankind, therefore imitate Simeon in the Gospel. In spirit, take thy beloved Jesus in thy arms and offer this most precious of all gifts to thy heavenly Father with the most fervent devotion; by this thou wilt procure him greater honor, and afford him more complete satisfaction, than if thou broughtest him all the treasures of the world. Yes, in this way thou canst rejoice heaven, and increase the happiness of the saints, as St. Gertrude often saw with her own eyes, on which account pray devoutly and with thy whole heart, as follows:

All-holy and most beneficent Father! Behold, I thy poor creature, relying on thine infinite goodness, have received thy well beloved Son, our Lord Jesus Christ, in the most holy sacrament of the altar, and under the form of bread now carry him beneath my heart, even as his most blessed Mother once carried him in her chaste body. He whom thou hast begotten from all eternity is now mine by grace, as he is thine by nature, and this is so true that thou wilt not contradict it. On this account I now present to thee in my heart this thy dear Son. I take him in my arms as Simeon did in the temple, and offer him to thee with the same love and fidelity with which he offered himself on the cross to thine eternal praise. Look down graciously, oh, beneficent Father! upon the worthy gift, which I thine unworthy creature, offer thee. Is not this Jesus, thy beloved Son, who for our sins was laid upon the hay in the manger at Bethlehem? Is it not thy

beloved Son, who sweated blood for us on the mount of Olives? Is it not thy beloved Son, who for us was so dreadfully scourged, so cruelly crowned with thorns, and so inhumanly nailed to the cross? Yes, indeed! benignant Father! He is thy beloved Son, he is our Lord and God. On this account I present him to thee, and offer him in such a form as that in which he once was hanged upon the cross, and I desire by this to afford thee as great a satisfaction, as much honor and joy, as much praise and as much service as is possible to a creature; yes, as much even as thine only Son himself afforded thee, and which thou alone art worthy to receive.

I offer him to thee in acknowledgment of that highest sovereignty and majesty which thou possessest over all creatures; I offer it to thy everlasting joy and bliss, which is proffered thee in this thine eternal Son; I offer him as a perfect requital for all benefits which flow and have ever flowed from thy divine heart into all heavenly and earthly creatures: I offer him as a super-abundant compensation for every injury that has ever been done to thee by any creature whatsoever; I offer him to thee for the infinite increase of blessedness of the most glorious Virgin Mary, of my holy guardian angel, of all my beloved patrons, and of all the saints! I offer him for my dear parents, for my brethren and benefactors, for my

relations and friends, particularly for N., and especially for those who have recommended themselves to my unworthy prayers.

If thou desirest to offer thy communion for any one in particular add to the above:

Besides all this I offer up the most holy sacrament of the altar for N., for whose special salvation and advantage I proposed to myself to communicate, and in whose behalf I herewith present this holy communion, after whatever manner thou, O God, permittest, so that whatever grace or advantage I might have attained by it, may be made over to this my brother (or sister) in Christ and avail them for their salvation. I pray thee, also, most merciful Father! that with regard to this priceless gift, which I now from the bottom of my heart, and with the greatest possible love, offer and present to thee, that thou wouldest make him (or her) participate in all thy grace, strengthen him (or her) in all good, shield him (or her) in all temptations, and in all temporal sufferings in so far as it seemeth good to thee, protect and console them in all tribulations, and finally bring them to a happy end, that they may enjoy eternal bliss. Amen.

Here offer the holy communion for thyself, and for that purpose say with perfect confidence the following prayer:

Moreover, oh, benignant Father! I offer thee this holy sacrament, with all the merits and virtues of thy beloved Son, for me, thy

poor and unworthy creature, with such love and fidelity as Christ himself offered it for the salvation of the world. And indeed I offer it in all earnestness, as a worthy thanksgiving for all benefits which from the hour of my birth to this day thou hast showered on my body and soul; thou didst create me by thy goodness, didst redeem me by thy Son, hast sanctified me by thy Holy Spirit, endowed me with imperishable goods by thy grace, guarded and preserved me from many misfortunes, and many sins. As an adequate return for all these benefits, I offer thee all the praise and thanksgiving which thy beloved Son, Jesus Christ, ever uttered while he yet lived on earth, and which he yet renders thee in heaven. Then too I offer thee this holy sacrament in compensation for all the virtues I ought to possess, yet have them not, and for the attainment of all the necessary graces of which I stand in need for thy holy service. Moreover, I offer thee this most holy sacrament which I have just received, for the pardon of all the sins with which I have ever offended thee, in satisfaction for all the negligence and remissness which I have fallen into respecting the good I have attempted to do, and because I have deserved so much and such heavy punishment that I can never be in a position to satisfy for everything, I have recourse to the immeasurable treasure of the merits of thy dear Son, whom I now bear in

my heart, and pay my debts honorably and fully by this means.

The following words were suggested to St. Gertrude in a miraculous and incredible manner by God himself, and it was at the same time revealed to her that God accepts them and is well pleased with those who use them in prayer. (B. v. ch. 32.)

O Father, full of love! I now venture before the throne of thy justice, and in the presence of the blessed Virgin Mary, of my holy patrons, whom I herewith take to witness that I have paid thee all I owe from the treasures of the merits of Jesus Christ, because I lay hold in all confidence, and with both hands seize these infinite merits of Jesus Christ, whom I now bear enclosed in my heart as my own property, and by the hands of my holy angel guardian I offer thee for the amendment of my sins all the suffering of thy beloved Son, which he underwent from the hour in which he was laid in the manger on paltry hay, and from that time forth, in his childhood, in his youth and manhood, continued to suffer from poverty, want, contradictions and pain, unto the hour when with bowed head he yielded up his spirit. In compensation for all the good I have omitted to do, I offer thee, O heavenly Father, the holy course of life pursued by thy beloved Son, who in every thought, word, and deed exercised the greatest perfection from the hour when he stepped down from the throne of his eternal Godhead,

and came unto this earth through the body of the most blessed Virgin, unto the hour when he presented before thy fatherly countenance the glory of his victorious manhood. Amen.

Offering up of the Holy Communion for the Dead.

Since thou hast now the rich treasure of the merits of Christ within thee, give the poor souls a little share of it, and say the following prayer, by which thou canst give great comfort and refreshment to the holy souls, as St. Gertrude saw with her own eyes:

Lastly, O merciful Father! I offer unto thee this most holy sacrament for the poor abandoned souls in purgatory.

If thou art communicating for any one in especial, add these words:

In especial I offer this most holy sacrament for the soul of N., for whom I proposed to communicate, and to which herewith I make over and present all the merits of this holy communion, praying thee most humbly thou wouldest permit this holy sacrament to reach him (or her) and truly become his (or her) consolation and redemption.

I pray thee, merciful Father, that for thy dear Son's sake, thou wilt take pity on the poor, suffering soul; behold the flames in which he (or she) is so miserably tormented; behold the sighs and lamentations which he (or she) constantly sends up to thee. Listen to the pitiful prayers and cries with which he (or she) implores for relief, and be merciful to him (or her). Think, O eternal

Father, that thy Son has suffered and borne so much for all, and let but a single drop of his precious blood fall, that it may refresh and quicken him (or her) in these severe pains and martyrdoms.

For all the sins this soul has committed, I offer thee the innocent life of thy dear Son and all the virtues he ever practised. For all the negligence he (or she) may have been guilty of in thy holy service, I offer thee the burning love which this thy dear Son cherished for thee. For any injury done thee by this soul, I offer thee all the satisfaction that thy Son has procured thee; finally for all punishment he (or she) may have incurred, I offer all the penitential works thy Son performed in the thirty-three years of his earthly life, by fasting, watching and praying; in labor, teaching and preaching, and in enduring all kinds of injuries and insults, all sorts of pain and suffering. And all these I offer to thee that thou being appeased mayst conduct this soul to eternal joys. Amen.

If you have no leisure or desire to pray longer, finish your devotions with the concluding prayer, that is to be found on a page further on. But in that case you can pray what now follows at noon.

Offering of the Holy Communion to all the Saints.

Now go to heaven, and share the treasures thou hast received with the Saints, just in the same way as if thou hadst Christ in thy hands and went from one legion of the saints to another distributing him. Thou canst thus give more joy and satisfaction to the saints than I can

describe, and assuredly the saints will not let thee go unrewarded. Then say the following prayer, with which the Holy Ghost inspired St. Mechtildis: (B. i. ch. 2.)

O ye holy and chosen friends of God, ye who enjoy eternally all blessedness in heaven, I grudge you not your joys; nay, were it in my power, I would increase them a thousand times. Since then so great a salvation, and so immeasurable a grace has been given to me, I will share with you the treasures that I have received.

Behold me, then, O ever Blessed Virgin Mary, I come to thee with an humble and loving heart, and offer thee thy beloved Son with the same love as that with which the Holy Trinity once gave him to thee as a son. I desire by this costly gift to renew and increase all the joys which thou didst once have with him and through him here upon earth. Besides which I give thee this thy dear Son with the purpose that thou shouldst keep him for me, and at my death bring him back to me. Amen.

Ye nine choirs of holy angels ! I present to you him who created you in so noble a form, and who so richly endowed you with eternal joys. I beg you to pray for me, that I may one day participate in those joys. Amen.

Ye holy patriarchs and prophets ! receive him whom you so ardently desired ; whom you waited for so long, with eagerness and loving expectation. Acquire the

grace for me now, that I also should earnestly long for him with all my strength, and sigh after him day and night. Amen.

Ye holy apostles! receive this same Jesus, whom you once loved with your whole hearts on earth, and whom you have also heard. Help me, I pray you, that I also may love him with the inmost fervor of my heart more than all things else. Amen.

Ye holy martyrs! behold here this same Lord Jesus, for whose love you shed your blood and yielded your bodies to death. I offer it to you, and pray you that you would obtain for me that I employ all my powers in his service, and be consumed by love of him. Amen.

Ye holy confessors! receive here him for whom you left everything, despising the pleasures of the world as if they were the mud of the streets. Obtain for me that I also for love of him may abandon earthly things, and become able to soar to the very summit of true divine blessedness. Amen.

Ye holy virgins! receive here your Lord Christ, whom once here below you loved with so sweet a delight, and in whose honor you preserved your perpetual virginity. Sustain me, that I also may for love of him remain in chastity of body and soul and obtain a perfect victory in all temptations. Amen.

Ye heavenly hosts, in one grand group, I praise and salute you all together, through the same Lord Jesus, whom I now carry in

my heart, and for the special increase of your blessedness, I offer him to you, with all the love he has borne you from eternity. I pray you, that you do homage to him most humbly in my stead, thank him worthily in my name, sound his praises, and come to my help, that one day I also may be received into your blessed companionship.

If thou hast communicated in honor of a saint, or that it is the feast of a saint, or of one of thy dear patrons, then add:

Oh, Saint N.! I salute thee a thousand times through him whom I have now received; and from the great love I bear thee, I offer him, namely, thine and mine beloved Jesus, as the noblest treasure, and with him I offer thee all heavenly delights which he contains within himself, that thy joy and blessedness may thereby be infinitely increased. I pray thee also that at the hour of my death, thou shouldst remember the great love and honor I have shown you this day, when I, as far as it can be done, have robbed myself of this noble treasure, and of my own free will have presented it to thee. Mayst thou, therefore, also permit me enjoy thy friendship, and help me to attain to eternal blessedness. Amen.

Thanksgiving after Holy Communion.

O sweetest Lord Jesus Christ! I praise and glorify thee in union with the heavenly praises in which the all-glorious Trinity is its own praise, and which flows thence into thy blessed manhood, to thy glorious mother, as

also to all angels and saints: and from hence streams back again to the abyss of the God-head whence it originally proceeded. And in union with the charms and peculiar endowments of all creatures, I thank thee for the love with which thou hast visited me today and fed me with thy most precious body and blood. All praise to thy sweet gentleness and condescension, in which thou didst lower thyself, to come into the impure dwelling of my heart and take it for thy lodging. Praised be thy cordial love and fidelity, which did not hesitate to embrace my poor soul in the rapture of this most holy sacrament, and to unite it with thyself. How shall I requite thee, O most sweet Jesus! for love and grace so great? How shall I thank thee sufficiently for this inexpressible benefit and mercy? Truly, heaven and earth are not a condition adequately to requite and to thank thee. If I should thank thee a thousand and a thousand times, I should not even have repaid thee for the smallest part of thy goodness. If I could consume my body and soul in thy praise, I should nevertheless not praise thee according to thy dignity. Therefore I pray you all, angels and saints, that you would praise my Jesus with me and glorify him by giving him the honor and thanks due to him. Let us prostrate ourselves before the throne of his majesty, and with one voice unanimously exclaim: Holy, holy, holy, art thou,

Lord God of Sabaoth ; praise, honor and glory be to thee, thou holy, strong, immortal God ! We praise and bless thee, we worship thee, and give thee thanks eternally for thy great honor and glory and for the love which induced thee to establish the most holy sacrament of the altar, by which thou dost continually strengthen, console and restore life to poor human souls. Amen.

Another Thanksgiving, to be Used at Times instead of Foregoing:

Praised be thou, oh, God and Lord ! from the inmost strength of my spirit and the whole being of my body and soul ! I worship thee with the attributes of all created things, and wish from my heart that I had all the powers of angels and saints, in order to be able to return adequate thanks to thine infinite power and majesty. And because I can in no way requite what I have received from thee, more especially from thy beneficence in holy communion, therefore, O beneficent Jesus, I make over to thee the duty I owe, and entreat thee that in my stead, thou thyself wouldst pay the debt of immeasureable, infinite, divine praise, as thou knowest suitable to the honor and glory of thine eternal majesty. Amen.

Add also the following very high and powerful words, which also thou canst use in prayer :

May the whole efficacy and strength of thy divinity, O Jesus, most exalted in dignity, praise and bless thee for me ; may the in-

timate friendship that subsists between thy divine and human nature compensate for my debt and afford thee satisfaction for me. May the power and majesty of thy divinity, honor and praise and bless thee in thyself, in my stead, with that highest praise with which the most Holy Trinity rejoices itself, and compensates itself for the deficiencies of all creatures. (Exercit. S. Gertrudis.)

Concluding Prayer.

Now, O most benignant Jesus! I have brought my prayers to an end, and have received holy communion. I beg thee graciously to forgive my scant and faulty devotion, and my unworthiness. Let not this sacrament be to me a subject of condemnation; let it rather lead me to bliss eternal. I commend to thee this holy communion, together with all the devotions and prayers that I have addressed to thee, and inclose them in thy most sweet heart with the humble petition that through this most holy heart thou mightst supply for my negligence, make good my devotion, and then offer it thus to our heavenly Father. All merits and graces which thou art ready to bestow on me from thy gracious bounty, I beseech thee to preserve for me like a faithful mother in this thy divine heart, that I may not lose them or soil them by sin or negligence. In union with all thy holy members, I commend to thy care my mouth, my tongue, my heart,

and especially those members of my body which have come in contact with this most holy sacrament. I beseech thee to bless and consecrate them, that to-day and every day of my life, I may be kept from sin, and in the future never stir or move, save out of love to thee. O sweetest Jesus, who to-day hast washed my poor soul with thy precious blood, permit it not that it should be again defiled. I present and make over to thee my body and my soul, my heart and my life, my flesh and my blood, my thoughts, words and works. I present and make over myself to thee, in such a manner, that thou mayst rule and govern me and mine after thy divine pleasure; only stand by me in the day of trial and adversity, and help me, that in future I may serve thee better than I do now. Thou knowest how worldly and earthly my inclinations are, how apt I am to yield to anger and impatience, how indevote I am in prayer, how inconsistent in good works, and how often I commit faults and fall into temptations. Therefore, I now make known to thee my necessities, and in open-hearted intimacy disclose my misery. I beseech thee by the love which induced thee to come into my poor, unworthy heart, that thou wouldst have pity on me and free me from my difficulties. I pray thee also that thou wouldst be a merciful judge after my death; at that time, remember, oh, my Jesus, how often thou hast visited me, and

that I gave thee a lodging in my heart. Receive me then graciously in thine eternal home, and bid me rejoice in the light of thy countenance. Amen.

Three Prayers to gain the Customary Indulgence.

For an indulgence it is not enough that thou dost confess, communicate, and receive Holy Communion; thou must also say the three following, or other similar prayers. This can be done at pleasure with regard to time, either before noon or after, as well as before or after Holy Communion; further know that if an indulgence is to be gained in a certain church, it is not precisely necessary to confess or communicate in that church. In that thou mayst please thyself: the obligation consists only in this: that in the indicated church, in which the indulgence may be gained, prayers are to be offered up by thee, for the exaltation of the Church, the extirpation of heresies, and the unity of all Christian princes.

If the indulgence can be gained in two or three churches at the same time, thou canst gain one in each, by visiting each church and offering up these or similar prayers, and if the feast of consecration of a certain church is to be celebrated, it is not necessary that thou shouldst confess and communicate in said church; it suffices that thou visit it, and offer up these prayers therein: thus canst thou gain forty days' indulgence:

Prayer for the Catholic Church.

All benignant Lord Jesus Christ, who hast chosen the Catholic Church for thy bride, and hast loved her so fondly as to give thy life for her, and to shed thy precious blood, we pray thee, by that very love that thou wouldest watch over her and maintain her in thy holy service. Behold, O most kind Jesus, how she is beset and on all sides opposed by her enemies! See how the gates of hell arise in mutiny: ah, do not permit her to be overpowered, and

trampled under foot, but sustain and protect her with thy holy hand. See, too, O dearest Jesus, that thy holy divine service is in so many places carelessly performed, and that the common people know but little of the wisdom and knowledge that leads to thee. Send then zealous laborers into thy holy vineyard, that they may diligently cultivate and plant it. Grant to all true Catholic Christians, that as obedient children of the Church they may faithfully follow her guidance and keep her commandments, that true devotion and zeal for good may daily be on the increase, to thy greater honor and glory. Amen. *Our Father. Hail Mary.*

2. *For the Extirpation of Heresies.*

Most benignant Lord Jesus Christ, thou true light to enlighten the Gentiles, we beg thee to look down on the ruin of so many souls, who through the deceitfulness of the enemy and the seduction of heretics are fallen into the darkness of heresy, and led into error. O most pitiful Jesus! how canst thou permit these souls whom thou hast purchased so dearly with thy precious blood, to be so miserably blinded by the evil spirit and to fall into his power? How canst thou see that so many souls for want of the true faith, daily plunge into the abyss of eternal damnation? Think then, O Christ Jesus, how many tedious wanderings thou hast made on account of these poor souls, how many heart-

felt sufferings thou hast endured for them, in order to work out their salvation. Therefore, for the sake of thy bitter passion and death, I pray that thou wouldest root out these damnable heresies and convert the hard, obdurate hearts to the true belief. Amen.

Our Father. Hail Mary.

3. *For Peace and Unity among Christian Princes.*

Most beneficent Jesus! Thou author and lover of peace and unity, we pray thee through thy five holy wounds, and through thy bitter passion and death, that thou wouldest grant true peace and true unity to all Christain princes and rulers, that their subjects may serve thee in security and quietness. Behold, O most amiable Jesus! how much innocent blood is shed in these constantly recurring wars. Behold, how so many poor men hover in extreme danger of body and soul, between life and death, and are well nigh fainting from exhaustion and sorrow. O beloved Jesus! Thou who didst ever love peace so heartily, and who so often wished it to thy disciples, we humbly beg of thee and conjure thee by thy holy death, that thou wouldest unite the high Christian chieftains, bind them together with true love, that the poor people may be ruled in peace and quietude, and be able so much the more diligently to serve thee to thy greater honor and glory. Grant us this, through thine infinite goodness and mercy. Amen. *Our Father Hail Mary.*

MANUAL OF ST. GERTRUDE.

PART V.

DEVOTIONS TO THE MOST HOLY TRINITY.

THREE HYMNS OF PRAISE TO THE MOST HOLY TRINITY.

1. I praise and bless thee, O most holy Trinity, in union with that most worthy praise with which God the Father in his omnipotence honors the Son and the Holy Ghost throughout eternity.

2. I praise and bless thee, most holy Trinity, in union with that most worthy praise with which God the Son in his inscrutable wisdom honors the Father and the Holy Ghost throughout eternity.

3. I praise and bless thee, most holy Trinity, in union with the most worthy praise with which God the Holy Ghost, through invariable benevolence, honors the Father and the Son throughout eternity.

FIVE HYMNS TO THE MOST HOLY TRINITY.

These hymns, which are drawn from the exercises of St. Gertrude, are of so exalted a character, that they are more fitted to the angels in heaven, than to men on earth;

so that one might believe that St. Gertrude had heard the angels singing them in that heaven to which she was so often rapt in ecstasy. They can be also used in solemn processions, and especially when wishing to praise God.

The First Hymn of Praise, in which the Majesty of God is Exalted.

Blessed be thou, O Lord God our Father, for thou art worthy of all praise and glory in eternity.

Blessed is the Holy Name of thy glory, for he is worthy of all praise and glory throughout eternity.

Blessed art thou in the holy temple of thy glory, for thou art worthy of all praise and glory throughout eternity.

Blessed art thou on the holy throne of thy kingdom, for thou art worthy of all praise and glory throughout eternity.

Blessed art thou in the sceptre of thy Godhead, for thou art worthy of all praise and glory throughout eternity.

Blessed art thou who art seated on the Cherubim, and seest into the Abyss ; for thou art worthy of all praise and glory throughout eternity.

Blessed art thou who walkest on the wings of the winds, and on the waters of the sea ; for thou art worthy of all praise and glory throughout eternity.

Thine angels and saints shall praise thee, for thou art worthy of all praise and glory throughout eternity.

Glory be to the Father and to the Son and

to the Holy Ghost, for they are worthy of all praise and glory throughout eternity.

Blessed art thou, Lord God Adonai, thou father of our Lord Jesus Christ, in the firmament of Heaven, for thou hast made heaven and earth, the sea and all that therein is; for thou art worthy of all praise and glory throughout eternity. Alleluja.

This last verse was dictated to St. Mechtildis by Jesus Christ himself, who told her that in the time of trouble it should often be recited.

The Second Hymn of Praise, in which all the Saints are Called upon to Praise God for Us.

O God of my heart! May all the choirs of angels and all the hosts of saints, whom thou hast elected from all eternity to glorify thee, praise thee for us.

May that wonderful tabernacle of thy glory, which worthily bore thee for nine long months, praise thee for me.

May the seven glorious spirits, who ever stand before the throne of God, praise thee for me.

May the countless army of thy holy angels, whom thou sendest forth in the service of thy chosen people, praise thee for me.

May the four-and-twenty elders, with all the patriarchs and prophets, who lay down their crowns and fall prostrate before the throne of thy majesty, praise thee for me.

May the four winged beasts, who in unceasing tones, pour forth thy praises, day and night, praise thee for me.

May the highly dignified celebrated apostle, through whose prayers thy Church is wonderfully upheld, praise thee for me.

May the conquering army of martyrs, who have washed their garments in the precious blood of the Lamb, praise thee for me.

May the whole multitude of confessors, whose spirits have been made mighty in thy marvellous light, praise thee for me.

May the holy, spotless band of Virgins, whom thou hast specially adorned with the splendor of thy lily-white purity, praise thee for me.

May they all praise thee for me, who sing the wonderful song which they alone sing who follow thee whithersoever thou goest, thou chaste Lamb, bridegroom of virgins!

May the whole army of saints, and the whole band of thine elect, praise thee for me; for thou art God, and they are thy people throughout eternity.

Glory be to the Father, and to the Son, and to the Holy Ghost! and glory be to the Queen of Heaven, with the whole multitude of the heavenly hosts, for ever and ever. Amen.

Third Hymn of Praise, by which God is Praised in the Mother of God.

Praised be thou, God of my soul! in the most glorious Virgin Mary, whom thou hast chosen from eternity to be thy Mother.

Praised be the holy glory of thy Godhead, with which for nine months long thou hast

dwell in the chaste womb of the blessed Virgin.

Praised be the highest power of thy majesty, which humbled itself to the lowliness of the virginal valley.

Praised be the skilful strength of thine omnipotence, by means of which thou didst preserve for her her virginal bloom all spotless.

Praised be the bright splendor and the beauty of thy countenance, by which thou didst make the virginal soul so lovely that thou didst love her before all others.

Praised be the superabundance of thy holiness and the vast ocean of thy graces, which made the whole of Mary to correspond to thy dignity.

Praised be the power, wisdom, and sweetness of thy love, which constrained thee to become a Son of the chaste Virgin.

Praised be the infinity and greatness of thy wisdom, which filled the chaste spirit of thy tabernacle with knowledge and understanding.

Praised be thine humble and sweet tenderness, which condescended to draw nourishment from the chaste, virginal breasts of Mary.

Praised be the overflowing sweetness of thy divine heart, which unceasingly filled the virginal soul with loveliness.

Praised be the words and expressions of thy mouth which, sweeter far than honey, so

often excited divine love in her virgin heart.

Praised be the whole power of thy God-head, and the Being of thy manhood, in that they caused thee to vouchsafe to pour the exuberance of thy riches into the most tender heart of Mary.

Glory be to the Father, and to the Son, and to the Holy Ghost! and glory be to the Queen of Heaven with all the heavenly host throughout eternity! Amen.

The Fourth Hymn of Praise, in which the Works of Christ's Manhood are Praised.

O most glorious Jesus! Praised be that laying-aside of thy majesty, in which thou didst take the humble form of a poor servant.

Praised be the misery which thou didst endure for thirty-three years, that thou mightst bring us to the inheritance of eternal bliss.

Praised be all the works, the distress, and sweat of thy pilgrimage, through which thou hast healed our anxieties and sicknesses.

Praised be the poverty, the watchings, and the works of penance, by which thou art become to us a father of mercy.

Praised be each and every drop of thy precious and rosy blood, by which thou hast redeemed and sanctified the human soul.

Praised be the precious wounds of thy holy hands and feet, with which thou hast secured and appropriated us to thyself.

Praised be the side that was pierced, out of which flowed blood and water for the washing-away of our sins.

Praised be the divine heart, sweeter than honey, which, through thy strong love, broke in death.

Praised be the pure flesh of thy most worthy Manhood, in which thou becamest our brother and mediator.

Praised be the precious pledge of thy most noble soul, by which thou didst redeem us from the snares of perdition.

Praised be the bitterness of thine ignominious death, to which the strength of thy love compelled thee.

Praised be thy splendor, beauty, and majesty, by which, in a marvellous manner, the holy heavenly host was rejoiced and blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost! and glory be to Mary, the Queen of Heaven, with all the hosts of heaven, throughout eternity! Amen.

The Fifth Hymn of Praise, in which We Pray God to Praise Himself.

O God of my heart! May thy glorious and miraculous light praise thee for me! and may the dazzling ornaments of thine excellent majesty praise thee.

May the constant preparation of thine immeasurable glory praise thee for me, and the most excellent strength of thine infinity praise thee.

May the holy splendor of thine eternal brightness praise thee for me; may the gracious charm of thine eternal embellishments praise thee.

May the abyss of thy righteous judgments praise thee for me, may the inscrutable depths of thy understanding praise thee.

May the infinite number of thy mercies praise thee for me, and the immeasurable weight of thy compassion for us poor sinners praise thee.

May the inmost abyss of thy tenderness praise thee for me, and may the rich superabundance of thine infinite mercy and goodness praise thee.

May the burning love thou feelest for mankind praise thee for me, and the longanimity with which thou bearest with our sins praise thee.

May the inexhaustible generosity of thy tender-heartedness praise thee for me, and may the overflowing richness of thy sweetness praise thee.

May the immeasurable fulness of thy blessedness praise thee for me, and may the goodness of thy friendliness with which thou satisfiest the heavenly Jerusalem praise thee.

O God of my life! May the inmost essence of thy Godhead praise thee for me: may thy whole being praise thee.

May thine incomprehensible greatness praise thee for me, thy priceless dignity, and thine unconquerable holiness, and may thy

glorious, perfect, and everlasting bliss praise thee.

May the unity of the three divine Persons praise thee for me; their sweet companionship, their heartfelt friendship, their essential union, and may the whole majesty and power of the most holy, glorious, and adorable Trinity praise thee.

Glory be to the Father, and to the Son, and to the Holy Ghost! and glory be to Mary, the Queen of Heaven, and to the whole multitudes of the heavenly hosts, for ever and ever. Amen.

Offering up of these Hymns of Praise.

Most holy Trinity! accept these praises from my lips, which the burning love of my heart has inspired for the exaltation of thine omnipotence. I offer them to thee in union with the inexpressible praise and honor which in thy Godhead of three in one, one Person offers and manifests to the other. And in so far as I can, I lay my poor heart as a little grain of incense in the golden censer of the most noble heart of Jesus Christ, in which the precious incense of eternal love is ever being burned in thy honor; that being made alive and of good odor by the breath of thy spirit, it may be kindled and consumed as a holocaust, and send forth an odor of sweetness unto thee. I beseech thee, grant that every movement of my heart may conduce to thy honor, until the time

when I rise up and unite my voice with the voices of those countless thousands who ever stand before thy throne saying: Holy, holy, holy is the Lord God of Sabaoth, now and for ever Amen.

Angelic Hymn to the Most Holy Trinity.

Being of all beings, Life of all life, piercing splendor of brightness! All-holy Trinity! God rich in grace! Thou beginning without beginning!

All powerful Omnipotence! Thou repose of eternal sweetness! Thou uncreated abyss of understanding! thou constantly flowing vein of mercy! No one save thyself alone can worthily offer thee praises, because thou alone knowest thine own greatness, thou alone canst tell how, and in what way we may praise and exalt thee. Therefore, my Lord and God, I praise thine eternal divinity, thine inscrutable wisdom, thine inexhaustible goodness. May thine immeasurable tenderness, thine ever-enduring mercy, thine incorruptible justice, praise thee in my stead; may thine incomprehensible greatness, thy delightful sweetness, and thy gracious friendliness praise thee. May all names, all words, all songs of praise, which can be spoken or used by thee, praise, exalt and glorify thee for me, and thank thee for all the goodness which thou hast manifested to me and to all creatures, and wilt still manifest to all eternity.

O Lord, my God! May the most worthy manhood of Jesus Christ praise thee. May his holy life and actions, his holy virtues and prayers, his holy passion and death, his holy blood and tears, his holy wounds and pains, which he so willingly suffered in thine honor, praise thee!

May the most illustrious Queen of Heaven, the most chaste Virgin Mary, praise thee, and with her the countless number of angelic spirits who stand ever ready for thy service. May these pour forth songs of joy and sing psalms to thee throughout eternity.

May the entire holy Church sing joyfully unto thee, may all the holy sacraments do thee honor, may all the sacred ceremonies and usages of the Church, all her psalms and prayers, all her virtues and holiness, all her fervent desires and the love she bears to thee, while without intermission she sends forth her aspirations to thee, and weeps in this valley of tears, may all these unite to praise thee.

May all the gifts and benefits bestowed upon me, O God of my life, combine to honor and exalt thee! May all the powers of my body and soul praise and honor thee. May all my veins and limbs rejoice in thee, all my bones and every drop of blood, all my desires and my will, my understanding and my memory; lastly, may my whole heart, with its incessant beating and moving, honor thy holy name. I lay these and

all things at thy feet, and resign myself into thy holy hands, humbly entreating that thou wouldest use all according to thy divine good pleasure so that they may conduce to thy honor and glory, and to that of all the saints. Amen.

A Threefold Profession of Confidence in the Most Holy Trinity.

Christ once asked St. Gertrude in what estimation she held him, and she made the following threefold profession of confidence. on which Christ took her under his peculiar protection. And she comprehended that when any one makes a similar profession before God, confiding in his providence, God himself takes him under his peculiar care, as in a similar manner, an abbot is more diligent in taking care of his subjects after profession than before. (B. iii. ch. 71.)

1. Most Holy Father ! as far as it is possible to me, I return thee everlasting thanks, through him who sitteth at thy right hand, for the priceless gifts I have received from thine infinite goodness. For I know for certain that no power could have done this but thine infinite power, by virtue of which all created things are made and sustained in their being.

2. O most amiable Jesus ! I return thee everlasting thanks, through thy most sweet heart, for all the goodness that thou hast ever shown to me, and I acknowledge now, and I will ever acknowledge, as long as I draw breath, that thou hast ever provided for me in body and soul, in the time of happiness as in that of contradiction, in so kind a manner that no wisdom from the beginning of the world to

the end thereof, could so have provided save thine uncreated wisdom alone. A wisdom, O most sweet Jesus! which reaches from one end to the other, strongly and sweetly disposing all things.

3. Omnipotent Comforter! Holy Ghost! I return thee everlasting thanks through him who by thy co-operation become Man in the virginal body of Mary, for all the good deeds which I have received from thy tenderness. I acknowledge before heaven and earth, that in the blessings of thy tender sweetness thou hast, unworthy as I am, anticipated my wants for me so kindly that it would not be possible to any other save to thy inexpressible goodness. And in this goodness all other goodness lies hid, proceeds from it, and is received with it; on this account I recommend myself with the most perfect confidence to thy special providence now and forever. Amen.

Profession of Faith.

As the most violent attacks of the enemy on one who is at the point of death consist in temptations against faith, I counsel thee often during life to repeat this profession of faith, by means of which at the hour of death thou wilt be free from this temptation.

Almighty God! Father, Son, and Holy Ghost! I, N. N., firmly believe in my heart, and confess with my lips, and manifest with all my powers, before thee and all the angels and saints, that I firmly believe and desire to believe to the end of my life all that thy holy Catholic Church believes

and teaches. And although I cannot comprehend how everything which faith teaches, is possible, I resign my understanding as captive to the service of Christ, and with profound humility I revere all the mysteries of this holy faith. I pray thee also from my inmost soul, that this expression of my faith may conduce to my salvation. And in like manner as I now confess this faith, so I swear, attest, and promise God and all his saints, that in this faith I will live and die, so help me God and his holy gospel. ("In the beginning was the Word, and the Word was with God, and the Word was God.")

And this my faith, O eternal Father! I recommend to thine omnipotence, beseeching thee, by virtue of thy divine power, so firmly to establish me therein that I may never more fall from it. I also recommend this my faith to thine inscrutable wisdom, Christ Jesus! and pray thee so to enlighten me by the light of thy divine knowledge that I may never more be led astray by the spirit of error. I also recommend to and enclose this my faith in thy goodness, O Holy Ghost, and beg of thee that thou wouldst cause my faith to be effective in love, that in the hour of my death it may be found perfect. Amen.

Hope and Trust in God.

"He who places his whole trust in me with a strong hope, does such violence to my goodness, that I can deny him nothing." (B. iii. ch. 7.)

O God of my heart ! Thou art my only consolation, in thee alone I trust. If I have offended thy divine majesty thousands and thousands of times, and have deserved all evil, I yet hope and trust in thee, because I know that thy goodness is so incomprehensibly great, that I would sooner doubt my own existence than that thou wouldest deny pardon to me, a poor, frail, miserable sinner, and receive me again to thy grace and mercy.

O thou infinite goodness ! I have so great a faith, I have so full a trust in thee, that even had I sinned a thousand times more than I actually have, and knew moreover that thou wert really extremely angry with me, I would yet choose no other judge than thee thyself, no, not even could I choose my best earthly friend, or my own father. In thee alone, and in none other, will I trust, and I confidently await a more favorable judgment from thee than from the best friend on earth.

O my God ! if I had offended a man so deeply and as often as I have offended thee, I know for certain that a human being would not forgive me, no, not were it my own mother. But though I have offended the highest good, and thine infinite mercy, I dare, while grieving over it to such a degree that my heart is well nigh bursting, rejoice, if I may so express myself, that it is thee, and not another, that I have offended; for with thee

I may hope to obtain pardon, where with another I might well despair.

O my best beloved Jesus! shall I not hope in thee, since thou art so good to me that for me thou didst shed thy holy blood, for me didst submit to an ignominious death? Surely thou wouldst not have done this, hadst thou not loved me, hadst thou not desired to make me blessed.

No mother can be found who is so lovingly minded towards her child as thou towards me. How then can I be faint-hearted or discouraged? Rather will I build my hope firmly on thee, and cling to thee inseparably. And that no power of the enemy may drive me away, I now strengthen my will and enclose it in thy five sacred wounds, that it may ever appear in thy sight, and that I may hope in thee, as long as my heart beats in my body. Amen.

The Love of God.

Among all virtues there is none better than the love of God, because a single aspiration of fervent love merits more than many other troublesome works. "A loving soul," said Christ to St. Gertrude, "can obtain more from God than ten thousand others." (B. iv. ch. 55.) And he says further, that when a loving soul turns completely to him, and on fire with love, does homage to him in prayer in atonement for sin, that he often spares the whole world on its account. (B. iii. ch. 30-3.)

Most amiable, most benevolent God, thou highest and infinite good! I love thee and desire to possess thee in all eternity. I embrace thee with all the powers of my soul, I enclose thee in the inmost recesses of

my soul; for thou art my highest and best good: thou art the ever-enduring sweetness and loveliness: O sweetest, tenderest, most amiable God! Thou art the only consolation of my poor soul, thou art the greatest joy of my heart. O my God, my love, my sweetest possession! shall I not love thee? Thou art my truest friend in heaven and on earth! Shall I not love thee? Thou art my most tender bridegroom and hast loved me so much, that thou hast given thy body and thy life for me: nay, were it necessary, thou wouldst give them over again for me. Shall I not love thee? O my sweetest love! Thou art the most beautiful, the most noble, the most friendly, the most gracious of beings among angels and men. O thou dear, thou sweetest, thou most faithful God! I will love thee and not let thee from me so long as I live. Nay, through all eternity I will not be parted from thee.

I love thee, O my love! I love thee as much as I can, as much as is in my power, but not, indeed, as much as I should. I love thee from the depths of my heart, and wish that I could love thee a thousand times more.

Pierce my hard heart, O my sweet Jesus! with the arrows of thy love, wound it with the spear of thy charms and benignity. O my God! make me love thee; for I cannot love thee without thy aid. O that I could enclose in my heart the love and longing desires of all hearts! O would that thou gavest me,

though but for a single hour, the burning love of the Seraphim, that I might inflame every human heart with the fire of this love! In very truth, were all men under my rule, I would empower them, nay compel them, to love thee above all else. Oh, it pains me to the very heart, that thou my sweetest love, art so little loved. Oh, how bitterly it grieves me that thou, my chosen good, art despised and even blasphemed by so many. I have compassion on thee, my God and only love! and the heart in my body is full of grief, that so much disgrace, so much insult is hurled at thee, who art worthy of all love, of all honor, infinitely worthy, above everything deserving. Oh, my sweet love, how willingly would I, were it possible for me to do it, put a stop to all these evils. Yes, I affirm from my inmost heart, that were it possible for me to take away the shame which throughout the world is brought upon thee, and by my true service and reverence to repair all the neglect suffered by thy divine honor, I would not only do all this willingly, but I would, to effect it, tear my heart from my body, and let it be hacked into a thousand pieces. Amen.

SPARKS OF THE LOVE OF GOD.

Words of St. Gertrude.

O God of love, thou alone art my true, mine only love! Cast me into the consuming

flames of thy living love. O Love, thou art the exceptional form of beauty, the original beauty, which in this world is seen but as in a mirror. Oh, how beautiful, my God, is thy love, how full of charms, how marvellous, how full of rapture and delight! O my God, my heart longs for, and glows for the kisses of thy love! May thy love consume me, swallow me up. O might my miserable self feel but one single moment the rapture of reposing in thy sweet embrace! My heart, O God, impetuously desires thee, for thou alone art the single, dearest being of my heart. O Divine Love, thou art my dearest possession; outside of thee I neither hope nor desire anything in heaven or in earth. Thou art my true inheritance, my whole expectation; to which all my purposes, all my intentions are directed. O Love, my friendly evening star! In the evening of my life, let me sweetly slumber in thee, and find that true repose which thou hast prepared for thine elect. O God of love, how near art thou to those who seek thee; how sweet, how lovely to those who find thee. O God of love, he who loves thee not is dumb, is a helpless child. He alone progresses, who relies entirely on thee, and loves thee unceasingly. Arise, my soul, arise, shake off the dust of the world, stand up, step before the face of God, and cast thyself into the glowing fire of his love, that this love may consume thee and create thee

anew, so that thou mayst be able to exclaim with St. Paul: "I live, yet not I, but love liveth in me."

Congratulation.

O most glorious God! From my whole heart I rejoice and with every energy of my will I desire, as thou thyself desirest, that thou shouldst be and ever remain the same God thou art in thy Godhead and in thine Essence.

I rejoice that thou art so powerful a God, that thou hast created all things out of nothing, and that at will thou couldst create thousands more of earths and heavens. I rejoice at thy infinite glory and majesty, and in such a degree that could thy glory be increased and could I occasion it, I would increase it a thousand and again a thousand-fold.

I rejoice that all creatures praise and honor thee, and that they must all submit to thy will. As the most perfect thanksgiving and congratulation I can offer to thee, who art a God whose essential being no created understanding can fathom, I present to thee, through the heart of Jesus Christ, in my own name, and in that of all mankind, thine own divine and infinite being with all the perfections and properties which thou possessest in that existence.

I desire also and wish from my heart that all creatures in heaven and earth may know and love thee, and wish thee joy on account

of thine immeasurable, immense, and intense happiness. On which account I place before thee and spiritually subject them all to thee, and in their name wish thee joy. And because this is too little, I therefore beseech thee that my duty and the duty of all creatures to love thee and to congratulate thee may be fulfilled through thyself. And the marrow of this love and praise I offer thee in thanksgiving for all benefits which ever in any kind of manner thou didst bestow on angels or men.

Eulogium of St. Gertrude in Honor of the Most Holy Trinity.

Glory be to thee, O all-powerful, most excellent, most glorious, most exalted, most sweet, unchangeable, and incomprehensible Trinity, who before all worlds wert one and the same God, art now, and ever will be. Amen.

Spiritual Holocaust.

As St. Gertrude was once offering to God such a holocaust as this, Christ appeared to her and took it from her in the form of a costly present. And when he went through heaven with it the saints fell on their knees. (B. iv. ch. 6.)

Most high Lord and God! I, thine unworthy creature, offer to thee on the most holy altar of the heart of Jesus Christ, myself with all I have and am; all the powers of my body and my soul, together with all the goods with which thou hast ever endowed me from thine own immeasurable riches. Besides this, I offer thee all the

treasures and riches of this world, all dominion, all rich people, all principalities, all honors and dignities, in the understanding that if these possessions were all mine, I would divide them with the poor, and devote them to pious purposes; and for myself, I would still live in poverty, remaining as poor as I now am.

I offer thee, and upon the same altar, all the virtues, devotions, merits, and all the holiness of all pious men; all suffering, crosses, all sorrow, poverty, and the wants of all the poor and needy; all the pains, martyrdoms, pangs, bloodshedding and death of all martyrs; all the works of penance, mortifications, fastings and watchings of all penitents, confessors, and hermits; all the chastity, love, and fidelity of all virgins, and these all I offer to thee with an upright and honest heart, as if these were all mine, and I alone had directed all to thy greater honor and glory.

On the same altar of the most sweet heart of Jesus, I offer thee the fulness of grace with which thou hast clothed and adorned all the saints in heaven, so that, if I possessed these graces, I would lay them before the throne of grace of thy glory, (and were it possible) for the augmentation of those vast, those immeasurable riches, and would present them to thee as a gift.

In the same sweet heart of Jesus, I offer thee the superfluity of those divine

riches which thou so lavishly didst bestow upon the Blessed Virgin, and for which I praise and bless thee and return thee thanks everlastingly. I rejoice from my inmost soul, that thou thyself art so perfectly satisfied with so noble a Queen. Besides this all, I offer thee through the most noble heart of thy Son, all the fulness of grace which thou hast taken from the interior treasure chambers of the most holy Trinity, and poured out in so overflowing a manner on the manhood of our Lord Jesus Christ that thou thyself couldst scarcely satisfy thyself in beholding this his supreme beauty. Rejoice then, O my God, on account of so noble and excellent a Son, who in all things acted according to thy divine will, and has on all sides extended thy kingdom.

Finally, O my God! I offer thee the immeasurable and overflowing treasures of thy riches, which thine infinite and divine nature comprehends and possesses. I wish thee eternal happiness and joy, and from every power of my soul I praise thee, that thou thyself art so perfectly sufficient to thyself, and in thyself, and for thyself, art in possession of all these unfathomable riches. Therefore, O my King! live forever and enjoy such good, rejoice that it will be thine throughout eternity, and can never be taken from thee.

And I will not only offer to thee all these above-named offerings, but every day of my

life I will have them renewed, and offered in the most perfect manner in union with every offering that has ever pleased thee, especially with that one which thy beloved Son accomplished on the cross amid frightful torments.

So I offer myself to thee for every and any thing that pleases thee, and have no other object in view than thy joy and thy pleasure. Amen.

Surrender of One's Self to the Will of God.

God revealed to St. Gertrude that if any one resigns himself entirely to the divine will, he draws the divine heart perfectly to himself. (B. iii. ch. 30.) And with this resignation the same honor is rendered to God as that person pays to an emperor, who sets the crown of the empire on his head.

All-holy Father, behold me, thy poor creature! I renounce my own will entirely and offer myself to thee, resigning myself altogether to thy most holy will, wishing and desiring from my inmost heart that thy most holy and most righteous will be done in me and through me in corporal and spiritual things, in time and eternity, at all times and in all places. Didst thou, O my God, leave to me the choice what to desire, with the assurance that thou wouldst hear my petition and grant my prayer, I would even then desire nothing else than that thy holy will should be fulfilled by me and all creatures, according to thy best pleasure. I therefore unite myself with the love with which Christ resigned himself into thy hands so utterly

on the Mount of Olives: I unite myself to his desire and intention, to his heart and lips, to say and repeat a thousand times: "Not my will but thine be done, O holy Father! through time and eternity." Amen.

If any special cross stands before thee add the following words, which are very agreeable to God. For St. Gertrude was given to understand by God, that if when a person knows a cross is before him, he surrenders his will to that of God, Christ accepts it from him as if that man had anointed his wounds at the time of his Passion.

But especially I resign myself to thee, O my Lord Jesus! and am ready to accept from thy hand the adverse circumstances which threaten me, and with all my heart to endure them with patience, in union with the love with which thou didst accept every cross from the hand of thy Father and offer it up to him with the highest thanks. I also humbly beg of thee to grant me strength and patience that I may carry mine steadfastly, and that it be available to my eternal salvation. Amen.

MANUAL OF ST. GERTRUDE.

PART VI.

PRAYERS OF CONSOLATION TO CHRIST OUR LORD.

A Crown of Stars, Consisting of Three Golden and Fifteen Silver Stars, Placed Together and Dedicated to the Dear Jesus.

On the Feast of the Circumcision St. Gertrude was offering to the Divine Saviour, in honor of his sweet name, various salutations which wise and pious persons had collected together. These salutations appeared in the Lord's presence like brilliant stars of the firmament, in the shape of beautiful roses, to each of which a small golden bell was attached of marvellously sweet tone, which filled the divine heart of Jesus with delight. (B. iv. ch. 5.)

The First Golden Star.

Hail, O Jesus, most amiable, most kind, most worthy of all worship! Thou pearl of the human race, thou overflowing abyss of heavenly bliss. I bless and salute thee in the power of thy Godhead, and in the name of all creatures I adore thee; I kiss thy five sacred wounds in all humility and devotion.

Five Silver Stars.

1. I salute and bless thee, most amiable

Jesus; thou the most precious pearl of the most holy Trinity, by whose infinite value the whole world is ransomed and redeemed.

2. I salute and bless thee, most benignant Jesus; thou splendor of the eternal Father, who with thy brightness rejoicest the face of thine elect.

3. I salute and bless thee, O most friendly Jesus, thou beaming sun of righteousness, who with the fire of thy love dost kindle warmth in all thy creatures, in angels alike with men.

4. I salute and bless thee, most excellent Jesus, thou image of the eternal Father and of like essence with him, thou who bringest back all wandering sheep to the way of salvation.

5. I salute and bless thee, O Jesus, worthy of all honor; thou brilliant morning star in the vault of heaven, thou that enlightenest the darkness of the world, and the blinded hearts of all sinners.

The Second Golden Star.

Hail! most beloved! most benignant! most adorable Jesus, thou the most intimately beloved one of the Heavenly Father! with the most heartfelt love ever felt for thee by a loving soul, I praise and salute thee, priceless pearl of the Godhead!

Five Silver Stars.

1. I salute thee and bless thee, O sweetest Jesus! priceless pearl, begotten and borne

in the bosom of the Father before all worlds, and as man conceived and borne in the bosom of the Virgin to the joy of heaven and of the earth.

2. Hail, most amiable Jesus, thou true bread from heaven, which feeds and satisfies every soul for eternal life.

3. I salute and bless thee, O most gentle Jesus! thou ever-burning fire of divine love, that inflames every heart which approaches thee worthily.

4. Blessed be thou! O most gracious Jesus! thou ever-springing well of living water, full of grace, which quenches all thirst and extinguishes the fire of temptation.

5. Blessed be thou, O most beautiful Jesus, thou inexhaustible treasure of all the riches of God's goodness, from whom the needy receive grace upon grace.

The Third Golden Star.

Hail, O most lovely, most kind, most adorable Jesus! King of heaven and earth! Father of consolation and of mercy! highly blessed art thou among the children of men: glorious is thy name, thy bitter Passion and thy death. Sweetest Jesus, star risen out of Jacob, enlightening all men, O turn towards me thy holy countenance, and abandon me not in the hour of my death. Amen.

Five Silver Stars.

1. Hail, most amiable Jesus! be thou forever blessed, divine physician bringing heal-

ing medicine for all who are wounded and sick at heart. Oh, heal my heart, which is wounded and sick through sin.

2. Hail, most magnanimous Jesus! be thou forever blessed, thou throne of grace to all who come to thee for help, and from which all receive grace who approach thee with confidence. Oh, let me not depart empty, give me some crumbs of thy grace.

3. Hail, most benign Jesus! blessed be thou, the tree of life, planted in the garden of the Catholic Church, in order that all who taste of thy fruits should participate in that life. Oh, make me a living soul, that I may live for thee alone.

4. Hail, most glorious Jesus! Blessed be thou, the singular model of patience and longanimity, who bearest so long with the sins of the world; have compassion on me, and give me yet a little while in which to do penance and bewail my sins.

5. Hail, most merciful Jesus; be thou forever blessed, thou steadfast and faithful refuge of all sinners, who sendest none away without consolation when they apply to thee: have mercy on me, and take away my sins.

Offering.

O most beneficent Jesus, my God and my all! accept this crown of stars with which I salute and praise thee. I offer it to thee in union with that offering which the heavenly hosts lay before thy majesty in their good works.

Be pleased to accept this crown of stars, formed of every glorious title which properly belongs to thee alone. I place it at thy feet; for I may not trust myself to crown thee with it, since by my sins the smarting crown of thorns has been placed upon thy head. Oh, receive this crown as some slight atonement for the injury I have done thee, and never permit me again to dishonor or offend thee. Amen.

Prayer in Honor of the Lord.

This prayer was revealed to St. Gertrude when in a state of ecstasy before Lent. (B. iv. ch. 67.)

Thou, O Jesus! art the life of my soul: may all my desires, united by the force of thy love, remain ever indissolubly attached to thee! May they faint and die away as often as they incline to any foreign object without thee. For thou in thyself combinest all the splendor and beauty of colors, the sweetness of all things palatable to the taste, the fragrance of perfumes, the harmony of tones, and the innocent delight of close intimacies. In thee is found a holy, costly pleasure; from thee flows an inexhaustible stream of goodness; to thee are we attracted through powerful allurements; from thee we receive the glow, the fervor of love. Thou art the unfathomable abyss of the Godhead, O king, O highest emperor, O absolute monarch! Thou peaceful ruler, thou gracious protector! Thou art a kind master, a wise counsellor, a courageous defender, a faithful

friend. Thou art the spice and purport of all delights. Thou, most worthy of love, most chaste bridegroom, thou caressesst so tenderly, with so effective a touch, and lovest so fervently. Thou art the living, brilliant flower of true beauty: thou art a loving brother, a young man a thousand times more handsome than all the children of men, a pleasant companion, a liberal host, a ready servant. I prefer thee to every creature: from love to thee I renounce all joys, with thee I submit to all contradictions, thou alone shalt authorize my works. I publicly proclaim with heart and lips, that thou alone hast imparted spirit and life to me, that thou alone art the author of all good. Through the merit of thy love I unite the zeal of my devotion with the strength of thy prayer, that in the power of this divine union all the rebellious movements of my interior may be quieted and I be raised to the summit of the highest perfection. Amen.

Resigning the Heart to Jesus.

Jesus once appeared to St. Gertrude and asked for her heart in the words of holy scripture: "Give me thy heart, my beloved." (Prov. 23.) And as with profound reverence she offered it to him, the Lord appeared to unite it with his. (B. iv. ch. 28.) In like manner do thou give thy heart into the hands of Jesus, who desires it from thee, that it may become one with his, receive his holy virtues with thyself and cherish love for him alone!

O my much loved Saviour ! I feel more and more that my heart is created for thee,

because nowhere else can it find rest and joy.

Already has my heart turned itself on every side; it has tasted of every pleasure the earth could offer, and ever remains discontented, loathing the enjoyments presented. In very sooth, the glories and joys of the world cannot fill—cannot content—that which is not created for them. Pardon me, O my Jesus, that for so long a time I have abandoned thee, the fountain of living waters; thee, the delight of angels; thee, the true joy of all hearts, and have dug for myself cisterns which hold no water! Behold, I am now come to my senses, my blinded eyes are opened, I see that I have wandered from the true path and that I have stained my heart in the swamps of unclean lusts, filling it with loathing. Have pity on me, cast me not from thee, because I come so late to resign to thee my heart, that it may become wholly thy property, that thou alone mayst rule therein. Thou callest to me so kindly: “Give me thy heart!” Oh, take it then, my Jesus, I give it, I consecrate it to thee. It is unclean, make it clean; it is hard, make it soft; it is cold, inflame it; it is dark, enlighten it; it is sad, rejoice it; it is faint-hearted, encourage it; it is weak, strengthen it; it is wavering, keep firm hold of it, chain it to thyself. Never permit me to take it back, never permit it to return to vanity! Thine it is, thou hast purchased it with

thy blood, let it remain thine throughout eternity. Amen.

Aspirations of Love from St. Mechtildis to Jesus Christ.

1. Most sweet Jesus! from the depths of my heart I sigh to thee in union with that praise which flows towards thee from all the saints, and to compensate thee for that praise with which all creatures ought to praise thee.

2. Most sweet Jesus! from the depths of my heart I sigh to thee, in union with the gratitude which the saints derive from thy most holy heart, to praise thee for all the gifts and graces with which thou hast enriched them.

3. O most sweet Jesus! from the depths of my heart I sigh to thee on account of my own sins, and those of all mankind, in union with that patience with which thou dost bear with every misdemeanor.

4. O most sweet Jesus! from the depths of my heart I sigh to thee, from the very longing and desire for all good, which men need to enable them to praise God and work out their salvation, in union with that divine longing for man's salvation which filled thy heart on earth.

5. O most sweet Jesus! from the depths of my heart I sigh to thee, in union with those petitions which have been poured from thy heart, and from the hearts of the saints, for the salvation of the living and the dead. Amen.

Prayer in Honor of the Holy Name of Jesus.

Most benignant, most gracious Jesus, thou Son of God and of the Virgin Mary, full of benignity and mercy: thy name resembles the pouring out of oil, it is so full of love, of tenderness, and pity. Oh, show me thy grace, and wash me from my sins with thy precious blood, that in all confidence and trust I may call upon thy most holy name!

O most sweet, most lovely name, Jesus; full of consolation for every one who trusts in him! For what is Jesus but a redeemer, a saviour, a maker of bliss? Then make manifest, my Jesus, what thy name declares. Become my Jesus, my redeemer, my saviour, the creator of all blessedness for me; save me from the great dangers which threaten my soul; save me from the bonds of sin, by which my spirit is girt around; redeem me from all evils, and make me blessed, thou, my Jesus, creator of all bliss. Amen.

The Church's Hymn of Praise in Honor of the Name of Jesus.

1.

Fondly the heart reflects on thee,
Jesus! inspirer of delight,
Earth's joys can bring no ecstasy
Like that enkindled by thy light.

2.

No hymn can so harmonious be,
No tones so sweetly can accord,
As those the spheres eternally
Send forth in praises of our Lord.

3.

Jesus! thou lov'st e'en him who strays:
 To those who seek thee, ah! how sweet!
 But he who finds thee basks in rays
 Unveiled:—beholds the mercy seat!

4.

Vainly the scribes their scrolls display,
 Vainly the tongue fit language seeks;
 No pen can write, no words portray,
 The love that in our Jesus speaks.

5.

Remain our joy! God's only Son!
 Still dwell among us: our delight!
 When earth is past, when time is done,
 Claim us, thine subjects; thine by right!
 Amen.

Litany of the Sweet Name of Jesus.

Lord, have mercy upon us!
 Christ, have mercy upon us!
 Lord, have mercy upon us!
 Christ, hear us!
 Christ, graciously hear us!
 God, the Father of heaven!
 God the Son, Redeemer of the world!
 God the Holy Ghost,
 Holy Trinity, one God.
 Jesus, Son of the living God!
 Jesus, Son of the Virgin Mary!
 Jesus, Son of David!
 Jesus, king of glory!

Have mercy upon us.

Jesus, most benignant !
Jesus, most amiable !
Jesus, most kind !
Jesus, most tender-hearted !
Jesus, most gracious !
Jesus, most sweet !
Jesus, most sweet of speech !
Jesus, most friendly !
Jesus, most merciful !
Jesus, profuse of gifts !
Jesus, most rich in grace .
Jesus, dispenser of delight !
Jesus, most beautiful !
Jesus, thou chosen one of God !
Jesus, most worthy of our love !
Jesus, splendor of the Father !
Jesus, the beloved one of thy Father !
Jesus, the unfading flower of humanity !
Jesus, the blossoming branch of the
root of Jesse !
Jesus, most intensely loved bridegroom
of chaste souls !
By the power of thy sweetest of names !
By the tenderness of thy loving heart !
By the love with which thou didst be-
come man !
By the love with which thou wert laid
in the crib !
By the love which made thee submissive
to thy dear Mother !
By the love with which for thirty-three
years thou didst endure the miser-
ies of human nature !

Have mercy upon us.

By the love with which thou didst
suffer the bitterest of deaths !

By the love which permitted thy holy
heart to be pierced and laid
open !

By the love with which thou, at thy
resurrection, didst glorify the
bodies of the just !

By the love with which thou hast raised
human nature on thy Father's
throne !

By the love with which thou dost show
to thy heavenly Father thy holy
wounds received for us sinners !

By the love which thou hast re-established
between God and man !

By the love which exists between thy
Father and thyself !

By love itself, which love thou art,
Lord Jesus Christ !

Lamb of God, that takest away the sins of
the world ! Spare us, O Jesus !

Lamb of God, who takest away the sins of
the world, graciously hear us, O
Jesus !

Lamb of God, who takest away the sins of
the world, have mercy on us, O
Jesus !

V. Jesus, saviour of the world, graciously
hear us !

R. For thy mercy is without limit !

Prayer.

Most benignant Jesus ! mellifluent bride-

Have mercy upon us.

groom of all loving souls, accept these litanies offered to the honor and glory of thy sweet name and for the sake of that love with which for the consolation of all men thou hast assumed this holy name, grant that through the might of this exalted name I may be preserved from all temptations in life and death. Amen.

Prayers in Honor of the Mysteries of the Holy Childhood.

St. Gertrude honored the childhood of Jesus with all possible devotion, and once on the Feast of Christmas she saw that the child Jesus accepted the prayers with joy which pious souls laid in his lap as an offering. (B. v. ch. 3.) By reciting the following prayers in a devout manner we can not only please the dear Jesus, but gain an indulgence of 300 days, as often as the prayers are said with a contrite heart, which indulgence was granted by Pope Pius VII. of holy memory on the 23d of November, 1819.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever will be, world without end. Amen.

Our Father, etc.

1. *The Incarnation.*

Jesus, sweetest child ! who for our salvation didst come down from the bosom of the Father, and conceived by the Holy Ghost didst not shrink from the Virgin's womb: O Word made flesh, while taking the form of a servant, have mercy on us !

R. Have mercy on us, O child Jesus ! have mercy on us ! *Hail Mary.*

2. The Visitation.

Jesus, sweetest child ! who in thy Virgin Mother's womb visited Elizabeth, and didst fill John the Baptist, thy forerunner, with the Holy Ghost, sanctifying him in his mother's womb, have mercy on us.

R. Have mercy on us, etc., (as above.)
Hail Mary.

3. Awaiting the Birth.

Jesus, sweetest child ! who for nine months lay hid in thy Mother's womb, awaiting thy birth, which the Virgin Mary and St. Joseph were longingly expecting, and which by them was offered to God the Father for the salvation of the world, have mercy upon us.

R. Have mercy upon us, etc. *Hail Mary.*

4. The Nativity.

O Jesus, sweetest child ! born in Bethlehem of Mary ever a Virgin, laid in a crib, whom angels announced and whom shepherds visited, have mercy on us.

R. Have mercy on us, etc. *Hail Mary.*

Glory throughout eternity

To Jesus Christ, the Virgin's Son,
Who with the Father reigns on high,
With Holy Spirit, Three in One.

V. Christ is at hand.

R. Oh, come, let us adore. *Our Father,*
etc.

5. The Circumcision.

Jesus, sweetest child ! wounded on the eighth day by circumcision, called by the

glorious name of Jesus, and by this name as by thy blood, foreshown to be the Saviour of the world, have mercy upon us.

R. Have mercy upon us, O child Jesus! have mercy upon us. *Hail Mary.*

6. *The Adoration of the Magi.*

Jesus! sweetest child, made known to the Magi by a star, adored on thy sweet Mother's lap and presented with the mystical gifts of gold, incense, and myrrh, have mercy upon us.

R. Have mercy upon us, O child Jesus! have, etc. *Hail Mary.*

7. *The Presentation in the Temple.*

Jesus! sweetest child! presented in the temple by the Virgin Mother, placed in the arms of Simeon, and by the voice of the prophetess Anna revealed to Israel, have mercy upon us.

R. Have mercy, etc. *Hail Mary.*

8. *The Flight into Egypt.*

Jesus, sweetest child! whom Herod sought to kill, whom St. Joseph carried with his Mother into Egypt, saved thus by flight from a cruel death, and glorified by the martyrdom of the holy innocents, have mercy on us.

R. Have mercy on us, etc. *Hail Mary.*

Glory throughout eternity

To Jesus Christ, the Virgin's son,
Who with the Father reignson high,
With Holy Spirit, Three in One.

V. Christ is at hand.

R. Come, let us adore. *Our Father, etc.*

9. *Sojourn in Egypt.*

Jesus, sweetest child! who didst tarry in Egypt with thy most holy Mother Mary, and the patriarch St. Joseph, until the death of Herod, have mercy upon us.

R. Have mercy upon us. *Hail Mary.*

10. *Return from Egypt.*

O Jesus, sweetest child! who in returning from Egypt with thy parents, endured many hardships by the way, and came to the city of Nazareth, have mercy on us.

R. Have mercy, etc. *Hail Mary.*

11. *Holy Life.*

O Jesus, sweetest child! who in the holy house of Nazareth didst live a most holy life, submissive to thy parents, enduring poverty and hard labor, while daily advancing in age, wisdom and grace, have mercy on us!

R. Have mercy on us, etc. *Hail Mary.*

12. *Jesus with the Doctors in the Temple.*

Jesus, sweetest child! brought at twelve years old to Jerusalem, lost by thy parents, sought for in sorrow, and after three days found with joy, disputing with the doctors in the Temple, have mercy upon us.

R. Have mercy upon us, etc. *Hail Mary.*

Glory throughout eternity

To Jesus Christ, the Virgin's Son,
Who with the Father reigns on high,
With Holy Spirit, Three in One.

V. Christ is at hand.

R. Come let us adore. *Our Father.*

At Christmas and during the Octave, substitute:

V. The Word was made flesh. Hallelujah.

R. And dwelt among us. Hallelujah.

At the Feast of the Epiphany and during the Octave,
say:

V. Christ has manifested himself to us.
Hallelujah.

R. Come, let us adore. Hallelujah.

Let us Pray.

Almighty and everlasting God! Lord of heaven and earth, who dost reveal thyself to little ones, grant, we beseech thee, that we may so venerate the holy mysteries of the childhood of thy Son Jesus, and follow him so humbly in our lives, that we may one day come to the kingdom of heaven promised to the little ones. Through the same Jesus Christ our Lord. Amen.

MANUAL OF ST. GERTRUDE.

PART VII.

DEVOTIONS IN HONOR OF THE PASSION OF OUR LORD CHRIST.

THE holy sisters Gertrude and Mechtildis constantly meditated on the bitter sufferings of the Saviour. Gertrude set apart the Friday of every week for this meditation, and it was by means of this practice that the holy sisters attained to so great a love of God and to such high perfection. Imitate the example of these holy sisters, and meditate assiduously on the sufferings of the Lord. St. Gertrude was given to understand that prayers and reading, which treat of the sufferings of Jesus Christ, are immeasurably more meritorious than any other exercises; for as Jesus said to her, "One cannot handle flour without becoming white; in like manner, even a short meditation on my sufferings, with ever so little devotion, cannot fail to be advantageous." "If," says St. Gertrude, "a person reads something on the Passion of our Lord, he at least prepares his soul for the reception of the fruit, and by diligent and frequent meditation on this said Passion of Christ he acquires more merit than through other devotions which have not this suffering for their object."

Meditation on the Agony of Jesus on the Mount of Olives.

O my Jesus! my God and Saviour, how full of pain was thy last day on earth! The hours were passed in the severest anguish and as the moment approached in which, by

thine own will, thou wert to die for us sinners, thine anxiety became so great, thy suffering so intense, that it pierced thy loving heart. I see thee in spirit, sorrowful and dejected, go forth to the Garden of Gethsemane; I see thee ascend to the Mount of Olives; I see thee fall on thy knees and wring thy hands in prayer; I see how the immense numbers of sins thou hast taken upon thyself weighs thee to the ground; I see the chalice filled with every kind of sorrow and pain and bitterness, which thou art to drink out even to the last drop; I see a nameless horror seize thee, and a bloody sweat fall to the earth over thy holy countenance; I hear thee call out: "Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt." I see and hear thee plead for mercy, and behold how the pains press deeper and deeper into thy heart!

Beloved Jesus! the contemplation of thine anguish and pains fills me with shame and contrition for my sins; for my sins have given thee this pain; my sins have occasioned thee this anguish; my sins filled the cup given unto thee to drink. Oh, pardon my wickedness with which I have so sorely offended thee! Behold, I prostrate myself upon the earth, beseeching thee most earnestly to grant that I may participate in that anguish and that suffering which thou didst undergo for me on the Mount of Olives,

that thou wouldest permit me to share in that bitterness, that I may be filled with horror for every sin.

Heavenly Father! for the sake of the agony undergone by thy divine Son, have mercy upon me, and forgive me my sins. Amen.

TEN PRAYERS REMINDING THE LORD CHRIST OF HIS SUFFERINGS.

First Prayer.

Jesus! thou jubilee and sweetness of all loving souls! I remind thee of the inward grief thou hadst to endure from the beginning of thy captivity, as well as from fore-knowledge, especially at the commencement of thy Passion, namely, at the moment when thou didst exclaim : " My soul is sorrowful unto death!" and when from excessive trembling, anxiety, and pain thou didst sweat blood. Think of the pain and bitterness thou didst feel when taken prisoner by the Jews, accused by false witnesses, tried by three judges, struck on the cheek, spit upon, scourged, and crowned with thorns. O sweetest Jesus! by all these torments and unrighteous dealings, I pray thee have mercy on me a sinner! Amen.

Second Prayer.

O Jesus, thou paradise of joys! Think of the pain and terror thou didst undergo when Pilate spoke the death-sentence over thee,

when the godless soldiers placed the heavy cross upon thy shoulders, when they nailed thee so cruelly to the cross, that all thy nerves and limbs were rent, and all thy bones could be counted. I pray thee on the day of judgment pass a mild sentence upon me, and free me from everlasting punishment. Amen.

Third Prayer.

O Jesus, thou heavenly physician! Think on the insults and torments which thou, when raised on the gallows of the cross, had to bear from every side, to feel in every limb. Not one of these limbs remained in its natural position, so that there was no woe like to thy woe; from the crown of thy head to the soul of thy foot, there was no soundness in thee. And yet, unmindful of all these pangs, thou didst pray to thy Father for thine enemies: "Father, forgive them, they know not what they do." Through this thy love and mercy, grant that the value of thy suffering may suffice to effect complete remission of my sins. Amen.

Fourth Prayer.

O Jesus, mirror of eternal brightness! Think of the pain which thou didst feel when in the bright mirror of thy divinity thou didst see the great number of reprobates, and how many will one day be eternally condemned. I pray thee by the inexhaustible abyss of thy mercies, by

which thou hast pardoned so many lost and desperate sinners, and especially the thief on the cross to whom thou saidst : “ To-day thou shalt be with me in paradise ! ” have mercy on me at the hour of my death. Amen.

Fifth Prayer.

O Jesus, most amiable King! think of that mournful abandonment, when thou thyself, the truest friend, wert forsaken by thy friends, so that when assailed by mockery on the cross, thou couldst find no consolation save in thy faithful Mother, who stood steadfastly beneath thy cross, and whom thou didst recommend to thy disciple with the words: “ Woman, behold thy son ! ” and to the disciple: “ Behold thy mother ! ” I pray thee, most beneficent Jesus! by the sword of pain which then pierced thy Mother’s soul, have mercy on me, bring me comfort in all my tribulations. Amen.

Sixth Prayer.

O Jesus! thou inexhaustible fountain of goodness! I remind thee of the bitterness thou didst undergo, when with strength exhausted and dried up, thou didst suffer the most excruciating thirst, and couldst not obtain one drop of water to refresh thy parched tongue, but had vinegar and gall given thee to drink. I pray thee quench in me the thirst for fleshly lusts and worldly enjoyments. Amen.

Seventh Prayer.

O Jesus! thou royal strength! I remind thee that on our account thou wert sunk in the sea of suffering from the crown of thy head to the sole of thy foot, and that not only wert thou abandoned by men, but by thy Father himself, so as to compel thee to cry out, "My God, my God, why hast thou forsaken me?" Through this thy bitter agony I beg of thee, forsake me not at the hour of death. Amen.

Eighth Prayer.

Jesus! thou strong lion! I remind thee of the pains thou didst suffer when the forces of thy body and of thy heart forsook thee wholly, and with bowed head thou didst utter the words: "It is consummated!" Through this agony and these pains, have mercy on me at the end of my life, when my soul is overwhelmed with anxiety and my spirit bewildered. Amen.

Ninth Prayer.

Jesus! thou splendor of the Father and image of his being! I remind thee of the fervor with which thou didst commend thy spirit to thy Father with the words: "Father, into thy hands I commend my spirit." And that with a wounded body, with broken heart, with a loud cry, with side laid open, thou for our sakes didst become pale in death. I pray thee by that love, in which thou didst die for all men, to awaken them

to life, extinguish in me all that is displeasing to thee. Amen.

Tenth Prayer.

O Jesus! The true and fruitful vine! Think of the mass of blood shed from thy body as from a trodden winepress; copiously didst thou permit it to flow, when on the cross thou didst tread the winepress alone, and from thy side, pierced by a lance, blood and water flowed so freely that not a drop more remained within thee. As a tuft of myrrh wert thou raised on high, thy tender body all pale, the juices of thine intestines dried up, the marrow of thy bones shrunk away. By thy bitter pangs, and by the shedding of thy precious blood, I beg of thee, most loving and beneficent Jesus! at the hour of my death wash my soul clean in the effective water poured forth from thy side, and adorn it with the precious blood from thy sweet heart; lastly, purify it by the sweet fire of thy love. Amen.

Offering.

Accept, O beneficent Jesus! this my prayer, in that insuperable love with which thou didst subject thyself to the bitterest death, and on the day of thine ascension into heaven didst offer these and all the fruits they bear to thy Father. I pray thee also through the depth of thy wounds which pressed into thine innermost body and thy bowels, that thou wilt draw me out of the

abyss of sin into which I am fallen, and make me that which is pleasing to thyself. Amen.

A Very Useful Manner of Hiding One's Self in the Five Sacred Wounds.

This was taught to St. Mechtildis by Christ himself, as she went on one Good Friday to kiss the cross. (B. i. ch. 23 and 29.)

I thank thee, O Lord Jesus Christ! for the painful wound of thy left foot, from which flowed the washing-away of our sins. In it I sink and hide all the sins I have ever committed. Amen.

I thank thee, O Lord Jesus Christ! for the painful wound of thy right foot, from which the fountain of peace flowed to us. In it I sink and bury in its depths all my desires, that they may be purified and remain unspotted by any earthly stain. Amen.

I thank thee, O Lord Jesus Christ! for the painful wound of thy left hand, from which the well of grace flowed up to us. In it I enclose all my spiritual and bodily ills, that in union with thy sufferings they may become sweet to me, and by patience may become of good odor before God. Amen.

I thank thee, O Lord Jesus Christ! for the painful wound of thy right hand, from which the medicine of the soul was poured forth. In it I hide all my negligences and omissions, which I have committed in my virtuous exercises, that they may be atoned for by thy zealous works. Amen.

I thank thee, O Lord Jesus Christ! for the healing wound of thy sweetest heart, from which living water and blood and the riches of all good flowed to us. I place myself in this, and in this unite all my imperfect love to thy divine love, that in this way it may be made perfect. Amen.

Prayer to the Wound in the Shoulder of Christ.

St. Bernard asked one day of our Lord, which was his greatest unknown pain? The Lord answered him: "I had a wound of the depth of three fingers on my shoulder occasioned by the weight of the cross; this wound was much more painful to me than all the others. This wound is little thought of by men, because it is almost unknown; therefore do honor to it, thou, and what thou desirest by virtue of this wound I will give thee. And all they who honor this wound shall receive mercy and grace from me." (Acta Claravallensis.)

O most beloved Jesus Christ, gentle Lamb of God! I, a poor sinful man (or woman), salute and honor the most sacred wound which thou didst receive on thy shoulder when thou didst carry thy heavy cross, and through which a special smarting and a specially great pain was occasioned thee, more than through all others which thy blessed body had to suffer. I adore thee, O afflicted Jesus! I praise, honor, and glorify thee from my inmost heart, and thank thee for the very deep and painful wound of thy shoulder, humbly requesting that for the sake of the great pain and suffering endured in this wound, and on account of the heavy cross borne on this shoulder, that thou wouldst have mercy on me, a poor sinner,

and forgive me my sins, and on thy way of the cross, in thy bloody footsteps, grant that I may attain to everlasting blessedness. Amen.

Prayer to the Wound in the Side of Christ.

Christ the Lord once said to St. Gertrude : "Know, that on account of the salvation of men, I stand before God my Father, and as often as they sin from human weakness, I show to him and offer up to him my immaculate heart for forgiveness of their sins. On this account I desire that my elect should often return thanks to me." (B. iii. ch. 40.)

O most kind Pelican, Lord Jesus Christ ! who hast purified us from our sins by thy sacred blood, I return thee heartfelt thanks for the most sweet and beneficial wound of love which thou didst receive on the cross on our account, when thine invincible love laid open thy sacred side and with darts of love pierced thy sweet heart through and through. O most sacred wound of the heart of Jesus Christ ! with the deepest humility I salute and bless thee. Praised be the love which split thee open, and praised be the blood and water which flowed to wash away our sins. With this holy water, O Jesus ! cleanse my sinful soul, and with this sacred blood strengthen and fortify my miserable heart, and at my departure from this world let but a single drop of this holy fluid be the portion and inheritance of my soul. Through thy wounded heart, O Jesus, worthy of all love ! pierce my heart also, and in so powerful a manner that it

may never again be entirely engrossed by worldly affairs, but be ever influenced alone by the efficacy of thy love. Amen.

Five Hymns of Praise in Honor of the Sufferings of Christ.

During Lent St. Mechtildis once asked our Lord Christ to instruct her how during this period she should praise him. The Lord replied: "If thou desirest to give me pleasure, praise me in the following manner." (B. i. ch. 23.)

O most gentle Jesus! I praise and bless the incomprehensible graciousness with which in suffering thou becamest weak for the sake of us men.

O most patient Jesus! I praise and bless thine inscrutable wisdom, in which thou while suffering for us of mankind, passed for a fool.

O most afflicted Jesus! I praise and bless thy inexpressible love, in which while suffering innocently for us of mankind thou wert hated.

O most sorrowful Jesus! I praise and bless thy most beneficent mercy, in which while suffering for us of mankind thou wert sentenced to a most cruel death.

O forsaken Jesus! I praise and bless thy most loving sweetness, in which while suffering for us men thou hadst to endure a most bitter death.

I entreat thee to offer all the injustice done thee in thy sufferings to thy Father, to his eternal glory and for our salvation. Amen.

Saluting Every Member of Christ's Body.

St. Gertrude was once saluting with devotion every member of Christ's body, and as often as she did so light streamed forth from it and enlightened her soul, and she was given to understand the grace which Christ had obtained for the whole Church through the pain of these limbs. (B. iv. ch. 22.)

Hail, most afflicted Jesus ! thou ever-green palm-tree of patience ! who for love of man's salvation allowed thyself to be nailed to the cross, and for three hours long to endure such torments of body and soul that all creatures shuddered with terror.

Hail, Head full of dignity of my Lord Jesus Christ, thou glory and ornament of heaven ! that wast so cruelly transpierced with a crown of thorns that the points of the thorns reached even to thy holy brain.

Hail, ye graceful Locks of Hair of my Lord Jesus Christ, more glossy than the most precious gold ! which were defiled and covered all over with blood and spittle.

Hail, most gracious Countenance of my Lord Jesus Christ, thou brightest mirror of the most holy Trinity ! who wert so ill-treated and robbed of all thy beauty.

Hail, most lovely Eyes of my Lord Jesus Christ ! those dazzling diamonds which from many blows became bloodshot, and from much weeping darkened and nearly blind.

Hail, ye tender and rosy Cheeks of my Lord Jesus Christ ! ye noblest witnesses of friendship, which were so miserably dis-

figured and bruised by blows that they seemed struck by leprosy.

Hail, eloquent Mouth of my Lord Jesus Christ! the noblest source of all sweetness, which became so utterly pale and faint, and swollen from innumerable blows.

Hail, most noble Arms of my Lord Jesus Christ! ye golden branches of the Tree of Life, which were stretched out so painfully upon the cross and torn from their sockets.

Hail, holy Feet of my Lord Jesus Christ! ye strong pillars of heaven, which were so cruelly bored through with great nails and covered with blood.

Hail, most venerable Breast of my Lord Jesus Christ! thou treasure-chamber of the blessedness of God, which in the scourging was so unmercifully struck and received so many heavy blows.

Hail, sweetest Heart of Jesus Christ! the fountain and well of all grace, that was filled up with bitterness, and which broke from love on the cross.

By the torments, O Lord Jesus Christ! which thou didst suffer in all the limbs of thy holy body during thy bitter Passion, I beseech thee have mercy on me in my last hours. Amen.

*Prayers, Praises, and Salutations to the Lord Jesus Christ
Mocked at and Blasphemed.*

The Lord himself taught this prayer to St. Mechtildis.

O most powerful Jesus! I praise and glorify thine immense and immeasurable power, and

that thou, in spite of that power, didst lower thyself to impotence in the sufferings which thou didst undergo for mankind. I praise and glorify also thine inscrutable wisdom, in which thou didst permit thyself to pass for a fool. I praise and glorify thine unspeakable love, by which of thine own free will thou, for the sake of thine elect, didst expose thyself to be hated. I praise and adore thy meekness and mercy, by which thou didst allow thyself to be adjudged to the most frightful death. Lastly, I praise and adore the most loving sweetness which was embittered by the hardest death. Amen.

Once, during the Mass, the words from the Gospel (John viii. 48): "Thou hast a devil," etc., were read. St. Gertrude became much troubled at the insults and blasphemy with which our Lord was assailed, and she, by way of reparation, praised and glorified thus, "Hail, thou living jewel," etc., and behold our Lord returned this respectful salutation, and while he came in a friendly manner down to her, he saluted and said to her, "Whoever in reparation of such blasphemy salutes me with such heartfelt congratulations as thine, him will I, at the day of supreme judgment, meet and greet in so friendly a manner that all his adversaries shall be astonished and flee away frightened." (B. iv. ch. 22.)

Hail, thou life-giving jewel of divine perfection! Hail, thou unfading flower of human dignity, Jesus, most worthy of love! For all the insults and blasphemy which thou once encountered on earth, I salute and bless thee, with the love and delight of all creatures as many thousand times as many as the drops of blood as thou didst

shed in thy suffering, as many wounds as thou didst receive in thy holy body, as many blows and strokes on the face as thou hast borne. I salute and bless, sweetest Jesus! as many thousand times as thou hast uttered sighs, as many thousand times as thou hast shed tears, as thou hast suffered pangs. I salute thee and bless thee as many thousand times as thou didst excite acts of virtue, as thou didst long for human salvation, as thou didst bestow friendly glances on thy Mother and thy friends.

I salute and bless thee as many thousand times as thou didst tremble under the many blows given thee, as thou didst suffer want, as thou didst move hands and feet. I salute and bless thee, O beneficent Jesus, as many thousand times as thou didst shed drops of blood, as many times as thou didst take painful steps, as many as thou didst utter beseeching sighs to thy Father. I salute and bless thee, Jesus most amiable! as many thousand times as thou didst receive wounds in thy painful scourging, as thou wert pierced with thorns when thou wert crowned, as thou wert defiled with filthy spittle. I salute and bless thee a thousand times as many as thou wert bound with cords, overwhelmed with insults, taunted in blasphemous salutations. I salute and bless thee a thousand times as many as thou wert accused by false tongues, calumniated by shameful lies, sentenced by unrighteous judges.

And I wish and desire, benignant Jesus ! to increase all these greetings and hymns of praise thousands and thousands of times more, and to offer them to thee at every hour. From my inmost heart and soul I desire, my sweet Saviour, entirely to extinguish all the injuries, all the shame and blasphemies which have been heaped upon thee, and completely to destroy them. Do not despise the desires of thy creature, but from the essential goodness of thy being accept it kindly and receive it graciously from me. Amen.

Three Acts of Thanksgiving to Christ on the Cross.

St. Mechtildis once asked our Lord when was it that he suffered most. The Lord replied. "At the time I was stretched upon the cross, when all my bones could have been counted, and any one who thanks me for this pain renders me as great a service as if he had anointed all my wounds ; and if any one thanks me for the thirst I suffered on the cross, I accept the thanks as if he had himself quenched my thirst ; and if any one thanks me for having been nailed to the cross, it gives me as agreeable a sensation as if he had released me from it." (B. ii. ch. 15.)

1. O innocent Lamb of God, beloved Jesus ! who hung so pitifully upon the cross for three hours long, I thank thee for the most painful torment thou didst suffer when thou wert so unmercifully stretched out on the cross that all thy bones could be counted. I beseech thee, for the sake of this pain, that thou wouldst forgive me for what I have sinned against thee in my own members.

2. O innocent Lamb of God, beloved Jesus! I thank thee for the tormenting thirst thou didst endure on the holy cross, when with so piteous a voice thou didst exclaim: "I thirst!" and yet not one could be found in this thy greatest need to reach thee a drop of water, but instead of this offered thee vinegar and gall. Ah! poor, forsaken Jesus! I beseech thee to offer this thy thirst to thy dear Father for all the sins which have been committed from inordinate eating and drinking. Amen.

3. O gentle Lamb of God, most beloved Jesus! from my inmost heart I thank thee for the barbarous and inexpressible pangs which thou didst suffer on Mount Calvary, when thy hands and feet were so unmercifully and painfully nailed to the cross that thy sacred heart trembled in thy body and all the veins were displaced and drawn together. Through these great and unspeakable pangs, and through the sacred wounds of thy hands and feet, I beseech thee that thou show these to thy heavenly Father and offer them for all the sins that I have ever committed with my hands and feet. Amen.

Compassion for Jesus.

The Lord Christ one day said to St. Mechtildis: "As often as any one sighs from love when meditating on my Passion, he softly touches my wounds as if with a rose in blossom, and from my wounds an arrow of love is sent, with which he is wounded for his own good. (B. i. ch. 24. Besides this, I tell you if any one sheds tears

out of devotion to my Passion, I accept it as if he had suffered with me." Mechtildis asked: "How can I learn to weep such tears?" Then our Lord taught her the following prayer: (B. i. ch. 27.)

Most benignant Jesus! thou who art come in search of us who were lost, to make us blessed: how badly, how unworthily wert thou treated by the world; how ungrateful it showed itself to thee, who to make it blessed gave up thine own beloved soul into the hands of thine enemies. Thy sufferings give me pain, my own best beloved Brother! and in the depths of my soul I feel them with thee. I consider, for instance, that great depression of spirits that came upon thee when thou, the truest of all friends, deserted by all whom thou didst love, wert most cruelly seized, as a thief and robber, unmercifully bound, and dragged away to death. I consider how thou, while mocked at by thy enemies, laden with scorn and reproaches, wert exposed to the contempt of the populace, and like a worm to the derision of men. How can I reflect on these things without tears, when I remember how thou didst go of thy own free will to meet thine enemies with love and friendliness like a mother when meeting her beloved child, and didst give thyself up to them, though they came with swords and staves to take thee captive and conduct thee to death.

And this thou didst to free us from the

claws of the hellish wolf. And then, as many blows and strokes on the cheek as these gave thee, so many kisses didst thou give to all those souls who through this suffering of thine will attain to salvation. How great, O Jesus ! was thy love to thine enemies, when, even while they were scourging thee, thou didst pray so fervently for them to thy Father, that many were converted. And when they pressed on thy holy head a crown of thorns, thou didst set as many jewels in their crowns as they used of thorns to pierce thy head with.

Who, O most sweet Jesus ! can think of these miracles of thy love which thou didst work for us utterly unworthy ones, since, with the whole force of thy divinity, thou didst attract thine elect to thyself at the very time thine innocent hands and feet were torn with hard nails, fastened on the cross, and thy limbs so forcibly wrenched from their sockets that all thy bones could be counted ?

And when thy sacred side was pierced by a lance, thou didst then, from thy divine heart, set the drink of eternal life before all those who had in Adam partaken of the drink of death, that through thee, who art life itself, they might become children of eternal life and of everlasting happiness.

O my sweetest Saviour ! in order in some degree to correspond with thy love, and to atone for such unworthy treatment as in thy

bitter Passion thou hadst to endure, I present thee with my heart and desire henceforth from this hour to the end of my life, to bear with thee all the bitterness and pangs of thy sweetest heart and immaculate body.

I beseech thee, wound my heart with compassion for thee, and let it be penetrated by continual remembrances of thy sufferings. Amen.

Five Powerful Offerings of the Sufferings of Christ for Sin.

Christ said to St. Gertrude: "When a sinner, with true contrition and in satisfaction for his sins, offers my sufferings and death as an innocent victim to my Father, he may in all security hope to obtain forgiveness, for there is no more powerful means against sin than true penance, with devout remembrance of my Passion." (B. iv. ch. 25.)

First Offering.

Almighty, eternal God ! thou inexhaustible source of all mercy, who dost not despise the unclean who flee unto thee, but rather dost cleanse them from their sins; I acknowledge with heartfelt grief, O my God, that I have been very ungrateful for thy favors, and have offended thee in many ways; but I now come to thee, and with crushed and contrite heart I prostrate myself at the feet of thy mercy and implore forgiveness. And because I have no more powerful means to satisfy for my sins than the life and sufferings of my Jesus, therefore, through the sweetest heart of this same Jesus, in the power and efficacy of the Holy

Spirit, for all the sins which from youth upwards I have committed until now wilfully and with consent of my heart, I offer thee the inexpressible love and surrender of self-will with which thy beloved Son took human nature upon him, and for more than thirty-three years underwent on our account so much trouble and labor, anxiety and grief. I offer thee the incomprehensible sadness which he felt in his heart when he said: "My soul is sorrowful unto death!" I offer thee the bloody sweat which flowed from his veins, and the thrice-repeated prayer he made to thee. I offer thee the great desire which he had to suffer, when of his own free will he advanced to meet his enemies. I offer thee his shameful arrest, the slaps and blows given him, the insults and contempt to which he was subjected, with the mockery, buffetings, and taunts which he suffered during the whole night in the house of Annas and of Caiphas. All this I place in all humility before thee with thanksgiving, and beseech thine inexhaustible goodness that by the merits that flow from these sufferings thou wouldest cleanse me from my sins and take me to thy grace and mercy. Amen.

Second Offering.

Most merciful, beneficent God! for all the wickedness and sinful works which I by use of any or all of the limbs of my body have

performed, I offer thee the unheard-of outrage suffered by thy dear Son, when he was so sharply struck on the face, and so infamously spat upon; when he was so unmerciful dragged before Pilate and Herod, falsely accused, spitefully jeered at, blasphemously insulted and degraded. I offer thee the ruthless tearing off of his garments, and the painful strokes of the scourge which he suffered in the house of Pilate. Behold him, heavenly Father! how they lacerated his flesh, how they tore it to pieces at the pillar. Behold him ! hear his deep-drawn sighs, his piteous moaning; see the insupportable pangs, the smarting pains, the many, many purple-colored drops of blood which flowed from his body. All this I offer thee in humble thanksgiving, and pray thee through the merits of all these to purify me and take me to thy grace and mercy. Amen.

Third Offering.

Most benign, dear God! for all the negligences in good works which I from levity or idleness have been guilty of. I offer thee the love with which thy dear Son endured intolerable anguish, when he was crowned with thorns, saluted with gibes, insultingly spat upon, struck with reeds, placed before the judgment-seat, condemned although innocent, and the sentence of death pronounced against him. O good God! I offer thee the painful march which he took to

Mount Calvary; I offer thee the weariness of his tender limbs, the bloody traces of his steps, the painfulness of his shoulder, and all he suffered on this doleful passage. All this I offer to thee with most fervent thanksgiving, and I appeal to thine immeasurable goodness that through the merits of all these thou wilt not only cleanse me from my sins, but loose me from them, making me agreeable and well-pleasing in thy sight. Amen.

Fourth Offering.

Most gentle and gracious God! for all the crimes and misdemeanors which I with body or soul have been guilty of, I offer thee the most horrible torments and martyrdom suffered by thy Son, when the garments which were adhering to his holy body were so ruthlessly torn from him that every wound was reopened and smarted anew. I offer thee the barbarous torment he underwent when his sacred hands and feet were bored through with iron nails, and he was nailed to the cross. Look down, heavenly Father, behold thy Son lying upon the ground so filled with misery and pain that for very agony he does not know which way to turn his head. Behold his veins all drawn together, how his heart beats, how his eyes turn from one side to the other, and how with his holy and precious blood spurts out. All these drops of blood, these tears, all these wounds and pangs, all the sighs and moans of his heart.

and moreover all the patience and resignation with which he endured all this barbarous treatment! I offer to thee with heartfelt thanksgiving and the humble petition that thou wouldest remit my many and grievous sins and forgive them, adorn me with holy virtues; and make me well-pleasing in thy sight. Amen.

Fifth Offering.

Most merciful and compassionate God! for all my sins, for all my negligences and failures in duty, I offer thee the incomprehensible torments which thy dear Son endured when he was elevated on the cross and the whole weight of his body rested upon three nails. I offer thee all the insulting and blasphemous words, all the mockery and scornful sneers of the Jews, all the compassion of his Mother and his friends, all the pains and torments of his holy hands and feet, all the tears of his eyes, all the wrenching of his limbs: I offer thee the words which he spoke upon the cross; the vinegar and gall given him to drink; the wounds of his body, the love of his heart; the patience and mildness with which he met suffering. Finally, I offer thee his most bitter death, and all that for three long hours he endured upon the cross, in soul and body. I offer thee all this, humbly beseeching that for the love of thy Son, and by the merits of his holy life and death, thou wilt forgive me all my sins, wash my soul with his sacred blood,

adorn it with the virtues of his manhood, and after this life lead it to eternal bliss. Amen.

DEVOTION TO THE PRECIOUS BLOOD.

Seven Offerings of the Blood of Jesus to the Eternal Father.

Pope Pius VII., by rescript of 23d September, 1817, granted an indulgence of 300 days to all the faithful who, with contrite hearts, shall make these seven offerings to the Eternal Father, together with seven Gloria Patri; and to those who say them every day for a month together, after confession and communion, he grants a plenary indulgence applicable to the souls in purgatory.

First Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my Saviour and my God, for my dear mother the holy Catholic Church, that her boundaries may be extended and that she may be exalted among the nations of the earth; for the safety and well-being of her visible head, the Pope, our spiritual father, for the cardinals, bishops, and pastors of souls, and for all the ministers of thy sanctuary. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus, who with his Blood hath redeemed us.

Second Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my Saviour and my God, for the peace and quietness of all Catholic kings and princes, for the humiliation of the ene-

mies of the holy Catholic Faith, and for the welfare of all Christian people. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus, who with his Blood hath redeemed us.

Third Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my Saviour and my God, for the conversion of unbelievers, the extirpation of heresy, and the repentance of all sinners, that they may return to thee. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus, who with his Blood hath redeemed us.

Fourth Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my Saviour and my God, for all my relatives, friends and enemies; for all the sick and sorrowful, and for all those for whom thou knowest I ought to pray, as well as those for whom thou, O God, wouldest have me pray. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus Christ, who with his Blood hath redeemed us.

Fifth Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my God and Saviour, for all

those who are this day departing from this world, that thou wouldest free them from everlasting punishment, and speedily admit them to the mansions of thy glory. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus, who hath redeemed us by his Precious Blood.

Sixth Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my God and Saviour, for all those who love and value this priceless treasure, and unite with me in this adoration and worship; also for those who endeavor to extend this devotion. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus, who hath redeemed us by his Precious Blood.

Seventh Offering.

Eternal Father! I offer thee the merits of the Precious Blood of Jesus Christ, thy well beloved Son, my God and Saviour, for all my spiritual and temporal wants, and for the souls in purgatory, particularly for those who were devout to the Precious Blood of our Saviour, and to the sorrows of most holy Mary, our dear Mother. *Glory be to the Father, etc.*

Aspiration. Blessing and thanksgiving be to Jesus, who hath redeemed us by his Precious Blood.

Glory be to the Blood of the Redeemer, now, and forever and ever. Amen.

DEVOUT MEDITATION ON THE CRUCIFIX.

St. Gertrude often contemplated the crucifix with the most fervent love, and on this subject she afforded the following instruction: "When any one turns to a crucifix, he may be convinced that our Lord Jesus Christ speaks to him from the depths of his heart: 'Behold me: out of love for thee, I was raised upon the cross, stripped naked, despised, mocked at; my body covered with wounds, all my limbs wrenched from their sockets, yet still my heart burns with love of thee to that degree, that were there no means to make thee blessed, I would suffer over again for thee alone, what I went through for the salvation of the world.'"

From this consideration, St. Gertrude admonishes us to raise our hearts in grateful adoration to our Lord, for no one can contemplate a crucifix devoutly without experiencing a salutary effect on the soul.

Therefore, O Christian soul, contemplate very frequently before the crucifix, and say the following prayer, whereby, if thou hast worthily received the holy sacraments of confession and communion, and hast prayed for the welfare of the Catholic Church, thou mayst every time gain a plenary indulgence, according to a rescript of Pope Pius VII. of the 10th April, 1821, and of Pope Leo XII. on the 17th September, 1825.

Prayer before a Crucifix.

Look down on me, most kind, most gentle Jesus! Before thy face I humbly kneel, and pray and beseech thee with the most intense fervor of my soul, that thou wouldest imprint upon my heart lively sentiments of faith, hope, and charity, true contrition for my sins, with the firmest purpose to amend my life: while I with a loving and sympathizing heart, contemplate thy five wounds,

pondering over them in spirit, while recalling to mind the words which the royal prophet David spake of thee, O my Jesus: "They have pierced my hands and my feet, they have numbered all my bones."

INSTRUCTION ON THE WAY OF THE CROSS OF OUR DEAR LORD JESUS CHRIST.

The Way of the Cross was, according to a special tradition, introduced by the first Christians, who then dwelt in Jerusalem, and who visited and venerated every place consecrated by the sufferings of the Saviour.

At the time of St. Jerome, innumerable Christians from every country went thither and with great inward devotion visited Mount Calvary.

But as all Christians could not undertake so long a journey and make a pilgrimage to Jerusalem, the pious fathers of the Order of St. Francis introduced the Way of the Cross into their churches by setting up fourteen pictures or stations, and with the faithful they contemplated and venerated these. In this way arose the touching and salutary devotion which is now extended throughout the whole Catholic Church.

The greatest and most pious of the Popes have approved of this devotion and enriched it with many indulgences, both partial and plenary.

Therefore, O Christian soul, often perform this salutary devotion, particularly in Lent: meditate on the sufferings of thy Saviour, take them seriously to heart, and thou wilt assuredly derive much advantage for thy soul from the practice.

Good Intention before the Way of the Cross.

O my Jesus! my divine Mediator and Redeemer! with the feeling of inmost compassion, and the deepest contrition and repentance for all my sins, I now in spirit traverse those holy places which thou dur-

ing life passed through and moistened with thy blood. I will walk through these ways with the same good intention with which so many thousand of the saints, and particularly thy holy Mother, passed through them, and I offer up this devotion for the glory of thy heavenly Father, that thereby I may attain to true interior love of thee, and the grace of true penance and conversion. Amen.



Stabat Mater.

1. In sorrow deep the Mother stood
Tearful beneath the holy rood,
While her Son was hanging there.



FIRST STATION.

Jesus is condemned to Death.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

Ah, my Jesus! I pray thee by that unrighteous death-warrant, which, alas! I by my sins have so often signed, that thou wouldst deliver me from the sentence of eternal death which I have so often deserved.

Our Father. Hail Mary.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Most holy Mother! let the dart
 Of true contrition pierce my heart,
 Bid me share with thee his pain.

Stabat Mater.

2. Struck to the heart at each low moan,
 Shudd'ring her frame at every groan,
 Every torment did she share.



SECOND STATION.

Jesus carries his cross.

V. We adore thee, O Lord Jesus Christ,
 and we bless thee.

R. Because by thy holy Cross thou hast
 redeemed the world.

O my Jesus! who of thy own free will
 didst take upon thy shoulders the heavy
 cross I had made for thee by my sins, grant
 that I too may feel their weight and bewail
 them as long as I live. *Our Father. Hail
 Mary.*

V. Have mercy on us, O Lord.

R. Have mercy on us.

Most holy Mother! let the dart
 Of true contrition pierce my heart,
 Bid me share with thee his pain.

Stabat Mater.

3. The woe how deep, how sad the sigh
 That wrung the heart of one so high,
 Mother of God's Holy One.

4. His sympathy who could deny,
Nor with Christ's Mother weep and sigh ?
Seeing the torture of her Son !



THIRD STATION.

Jesus falls the first time beneath the cross.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

O my Jesus, the heavy weight of my sins
presses thee to the ground beneath the
Cross. I hate them, I loathe them; with the
deepest contrition I entreat thy forgiveness
for them. By the help of thy grace I will
never commit sin again. *Our Father. Hail
Mary.*

V. Have mercy on me, O Lord.

R. Have mercy on me.

Most holy Mother ! let the dart
Of true contrition pierce my heart,
Let me share with thee his pain.

Stabat Mater.

5. Lives there a man who would not weep
To witness, plunged in woe so deep,
The dear Mother of our Lord.

6. What human heart could then refrain
From sharing in that Mother's pain ?
Through her heart had pierced the
sword.



FOURTH STATION.

Jesus meets his most afflicted Mother.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

Most suffering Jesus! Mary, Mother
most sorrowful! If by my sins I have been
the cause of your suffering, of your sorrow,
from this time forth, with God's help, it
shall be so no longer, but I will love you
faithfully until death. *Our Father. Hail
Mary.*

V. Have mercy on me, O Lord!

R. Have mercy on me.

Most holy Mother! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.

Stabat Mater.

7. Her cherished Son all bruised she views,
While agony his brow bedews,
Scourges have his body rent:
8. For the sins of his own nation
Hangs he there in desolation,
Till his spirit forth he sent.



FIFTH STATION.

Simon of Cyrene helps Jesus to carry the cross.

V. We adore thee, Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

Blessed be Simon who helped thee, O Jesus, to carry the Cross; and blessings await me also if I help thee to carry the Cross, by patiently and willingly carrying those crosses which thou wilt send me in my life. But for this, O my Jesus! grant me thy grace. *Our Father. Hail Mary.*

V. Have mercy on me, O Lord!

R. Have mercy on me!

Most holy Mother! let the dart
Of true contrition pierce my heart,
Let me share with thee his pain.

Stabat Mater.

9. Hail, Mother! thou of love the source,
The power of grief in me enforce,
Give me tears with thee to weep.

10. Enkindle in my heart the fire
That burns out every base desire;
Every sense for Jesus keep.



SIXTH STATION.

Veronica wipes the bloody sweat from the face of Jesus.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast redeemed the world.

My tender Jesus! who didst deign to imprint thy sacred face upon the cloth with

which Veronica dried the sweat from thy brows, I pray thee impress my soul with the never-to-be forgotten memory of thy bitter pains. *Our Father. Hail Mary.*

V. Have mercy on me, O Lord.

R. Have mercy on me.

Most holy Mother ! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.

Stabat Mater

11. Most holy Mother ! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.
12. Alas ! those wouuds were caused by me,
My sins have nailed him to the tree,
'Tis for me my Lord is slain !



SEVENTH STATION.

Jesus falls a second time beneath the Cross.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

O my Jesus ! my sins, my repeated sins,
have made thee fall to the ground ! Help
me, I beseech thee, so to use the means of
grace that I may never fall back into sin.
Our Father. Hail Mary.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Most holy Mother ! let the dart
 Of true contrition pierce my heart,
 Bid me share with thee his pain.

Stabat Mater.

13. O Mother ! by thy blessed side
 Give me to mourn the Crucified,
 All the days that I may live !
14. By the sad Cross, with thee to stay,
 With thee to weep, with thee to pray,
 Is the boon I pray thee give.



EIGHTH STATION.

Jesus consoles the women of Jerusalem.

V. We adore thee, O Lord Jesus Christ,
 and we bless thee.

R. Because by thy holy Cross thou hast
 redeemed the world.

My Jesus ! thou who didst console the
 pious women of Jerusalem, who wept to see
 thee bruised, tormented, and going to death,
 console me also by thy mercy, to which
 alone I trust ; may my will be ever con-
 formed to thine ! *Our Father. Hail Mary.*

V. Have mercy on me, O Lord,

R. Have mercy on me.

Most holy Mother ! let the dart
 Of true contrition pierce my heart,
 Bid me share with thee his pain.

Stabat Mater.

15. Virgin of Virgins ! highly blest !
 Turn not away from my request,
 While to mourn with thee I pray.

16. Bind to my heart my Saviour's death,
 And by me to the last-drawn breath
 Bid those sacred wounds to stay.



NINTH STATION.

Jesus falls a third time beneath the Cross.

V. We adore thee, O Lord Jesus Christ,
 and we bless thee.

R. Because by thy holy Cross thou hast
 redeemed the world.

My Jesus ! by all the bitter torments thou
 didst endure from being dragged this side
 and that under the heavy weight of the
 Cross until thou didst fall to the ground, I
 beseech thee grant that I may never sin
 against thee again. Yea, dear Jesus, may I
 rather die than sin again ! *Our Father.*

Hail Mary.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Most holy Mother ! let the dart
 Of true contrition pierce my heart,
 Bid me share with thee his pain.

Stabat Mater

17 Wounded with him in every part,

Inebriated be my heart
 With the blood thus shed for me

18. O Virgin! at the judgment hour,
 When flames arise show thou thy power;
 Defend me for eternity.



TENTH STATION.

Jesus is stripped of his garments and gall given him to drink.

V. We adore thee, O Lord Jesus Christ,
 and we bless thee.

R. Because by thy holy Cross thou hast
 redeemed the world.

O my Jesus! stripped naked of thy clothes,
 and drenched with gall, strip me from all
 attachment to the things of earth, that I may
 utterly loathe all that appertains to this bad
 world and to sin. *Our Father. Hail Mary.*

V. Have mercy, on us, O Lord.

R. Have mercy on us.

Most holy Mother! let the dart
 Of true contrition pierce my heart,
 Bid me share with thee his pain.

Stabat Mater.

19. O Christ! when thou shalt call me hence,
 Be thy sweet Mother my defence,
 Leading on to victory.

20. That when the body here decays
 My soul may ever sing thy praise
 Safe in Paradise with thee.



ELEVENTH STATION.

Jesus is nailed to the Cross.

V. We adore thee, O Lord Christ, and
bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

O my Jesus! by the torments thou didst
endure, when thy hands and feet were nailed
to the Cross, I beseech thee grant me the
grace that I may ever crucify my flesh in
the spirit of Christian penance. *Our Father.*

Hail Mary.

V. Have mercy on us, O Lord.

R. Have mercy on us.

Most holy Mother! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.

Stabat Mater.

1. In sorrow deep the Mother stood
Tearful beneath the holy rood,
While her son was hanging there.
2. Struck to the heart at each low moan,
Shudd'ring her frame at every groan,
Every torment did she share.



TWELFTH STATION.

Jesus dies upon the Cross

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

O my Jesus! three hours didst thou hang
upon the Cross in agony, and then die for
me! Oh, may I rather die than ever sin
again! If I have to live longer, give me the
grace to live only that I may love thee sin-
cerely and serve thee faithfully. *Our Father.*
Hail Mary.

V. Have mercy on me, O Lord.

R. Have mercy on me.

Most holy Mother! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.

Stabat Mater.

3. The woe how deep, how sad the sigh
That wrung the heart of one so high,
Mother of God's holy One.
4. What human heart could then refrain
From sharing in that Mother's pain,
Seeing the torture of her Son?



THIRTEENTH STATION.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

Mary, most sorrowful Mother! what a
sword of grief pierced thy heart when Jesus,
thy beloved Son, was laid lifeless in thy lap.

Ah, I entreat thee, obtain for me the grace that I should hate and avoid sin, because it was the cause of thy Son's death, and of thine own wounded heart, and that for the future I may live a Christian life and die as a true Christian should. *Our Father.*

Hail Mary.

V. Have mercy on me, O Lord.

R. Have mercy on me.

Most holy Mother! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.

Stabat Mater.

5. Lives there the man who would not weep
To witness, plunged in woe so deep,
The dear Mother of our Lord ?
6. His sympathy who could deny,
Nor with Christ's Mother weep and sigh ?
Through her heart had pierced the sword.



FOURTEENTH STATION.

V. We adore thee, O Lord Jesus Christ,
and we bless thee.

R. Because by thy holy Cross thou hast
redeemed the world.

O Jesus! Saviour worthy of all love! I will
die to all evil, and living or dying remain
with thee; if I live, I will live to thee, live
in order to love, that so I may in heaven

enjoy the fruit of thy bitter Passion and death. *Our Father. Hail Mary.*

V. Lord, have mercy upon us.

R. Have mercy on us.

Most holy Mother! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.

Concluding Prayer.

O God! who by the precious blood of thine only begotten Son didst sanctify the standard of the life-giving Cross grant, we beseech thee, that they who rejoice in the glory of this holy Cross may everywhere enjoy thy protection. Through the same Christ, our Lord. Amen.

Litany of the Cross of Christ.

Christ appeared once to a very devout woman named Magdalen, and said to her: "The litany of my bitter sufferings is as agreeable to me as any prayer or exercise can be: and as often as thou recitest it with devotion so often dost thou anoint my wounds, so that I can deny thee nothing that thou dost desire by the virtue of this litany, either for thyself, or others, or for a soul in purgatory, provided always that such desire consists with my honor and is really conducive to thine own welfare or that of others." And all who practise assiduously this devotion will acquire special gifts and graces. Mind, however that if this litany is said for others, "have mercy on him or her," must be said instead of "have mercy on me," and if said for a deceased person, the expression "have mercy on this poor soul!" must be used. (*Ex quodam typo Mogantina impresso 1652. Verum brevitatis gratia plura missa sunt.*)

Lord, have mercy on us! (or me.)
 Christ, have mercy on us! (or me.)
 Lord, have mercy on us! (or me.)
 Christ, hear us! (or me.)
 Christ, graciously hear us!
 God, the Father of heaven, have mercy on us!
 God the Son, Redeemer of the world, have
 mercy on us!
 God the Holy Ghost, have mercy on us!
 Holy Trinity one God, have mercy on us!
 Jesus, Son of the living God,
 Through thy holy life and conduct,
 Through thy holy passion and death,
 Through the agony thou didst undergo
 in the garden,
 Through thy threefold devout prayer,
 Through the pangs of deathlike agony
 suffered on the Mount of Olives,
 Through the resignation of thine own
 will to the will of thy Father,
 Through thy bloody sweat,
 Through thy hard and miserable cap-
 tivity,
 Through the insulting smiting thee on
 the cheek, at the house of Annas
 the High Priest,
 Through the mockery and besmearing
 with spittle which thou didst
 suffer in the night,
 Through the false judgment pronounced
 by Caiphas against thee,
 Through the mockery thou didst incur
 at the palace of Herod,

Have mercy on us.

Through all the insults and smarting
pains thou hadst to endure when
dragged from one judgment-hall
to another,
Through thy patience and silence,
Through the shameful stripping of thy
garments and binding thee to the
pillar,
Through thy painful scourging,
Through thy insulting and painful crown-
ing with thorns,
Through thy being clothed in a purple
mantle and derided,
Through thy holy face defiled with spit-
tle,
Through the gibes and mockery which
thou didst undergo when shown to
the people,
Through the heartfelt sorrow thou didst
feel when the cry was heard,
“Crucify him, crucify him!”
Through the frightful sentence of death
spoken over thee by Pilate,
Through the love with which thou didst
embrace thy cross and lay it on
thine own shoulders,
Through all the blows, torments, and
necessities thou didst endure on
Mt. Calvary,
Through the bloody steps thou didst
take under the heavy cross,
Through the anguish arising from the
wound in the shoulder

Have mercy on us

Through the heartfelt compassion thou
didst feel on meeting thy Mother,
Through the painful and shameful rob-
bery of thy garments,
Through thine anguish and sighs and fear
of crucifixion,
Through the painful stretching out of
limbs on the cross,
Through the forcible nailing of thy
hands and feet,
Through the trembling of thy holy
heart and of all thy limbs,
Through the violent raising and putting
down of the cross,
Through the blasphemous taunts and
scoffs thou didst suffer on the
cross,
Through the seven holy words thou
didst speak therefrom,
Through all the pains which thou didst
suffer in thy whole body,
Through the love with which thy heart
was inflamed for the salvation of
mankind,
Through the precious drops of blood
which thou didst shed,
Through the heartfelt compassion thy
Mother felt for thee and thou for
her,
Through the bitter tears thou didst
shed upon the cross,
Through thy thirst and the bitter por-
tion of vinegar and gall,

Have mercy on us.

Through the sinking of thy head upon
thy breast,
Through the bitter death struggle,
Through the painful blows which thy
sacred heart felt so terribly,
Through the last unmerciful blow which
broke thy noble heart,
Through the opening of thy side,
Through the water and blood which
issued therefrom,
Through the love with which thou didst
endure every pang and every
torture,
Through all the satisfaction thou didst
afford thy Father by thy suffer-
ing,
Through the intercession and merits of
thy revered Mother and of all the
saints.]

Jesus Christ, hear us !

Jesus Christ, graciously hear us !

V. Thou, the Saviour of the world !

*R. Who, through thy Cross and Passion,
hast redeemed us, have mercy on us !*

Prayer.

O Lord Jesus Christ ! accept these holy litanies which I offer unto thee in union with that love above all other loves, with which of thine free will thou hast undergone and borne all the wounds and pains, all the mockeries and contempt, all the agony and distress of thy Passion. I pray that thou

Hear me, O Lord,
have mercy on us.

wouldst show to thy heavenly Father for me all these sufferings I have named in this litany, both at this time and at the hour of my death, and offer them for my multifarious sins, with which I have so many times offended him. Amen.



MANUAL OF ST. GERTRUDE.

PART VIII.

DEVOTION TO THE MOST BLESSED VIRGIN MARY.

OFFICE OF THE BLESSED VIRGIN.

AS ST. GERTRUDE was one day much fatigued from the exertions she had made in pursuing her course of charity, she begged the divine Saviour to tell her how she could honor his holy Mother, since she was not in a condition to recite her usual office, and he taught her the following prayers and the way and manner to say them. When the saint followed the instructions of the Lord, it seemed to her as if the Saviour was presenting his divine heart in the form of a cup to his Mother, and when Mary drank from it she was filled with the sweetest delight. The holy sister then understood that all who salute Mary in this manner will be rewarded in proportion to their own liberality. (B. iii. ch. 47.)

At Matins.

I praise and bless thee, most amiable Jesus Christ, through thine own sweetest heart, for the innocence and immaculate purity of thy holy Mother, who as a virgin conceived thee, as a virgin brought thee forth, and

after thy birth still remained a pure virgin ; she, thy dear Mother, imitated thine own innocence, with which at the time of matins, in order to redeem the human race, thou wert taken captive, bound, scourged, struck in the face, and overwhelmed with every sort of insult and injury.

The following prayer, containing St. Gertrude's own words, should be recited after every hour:

I praise thee and salute thee, O Mother of mercy ! thou most exalted vessel of the Holy Ghost, through the most compassionate heart of Jesus Christ, thy most well-beloved Son, and the heart of thy heavenly Father, and I pray thee to assist me in all my necessities, but particularly at the hour of my death. Amen.

At Prime.

I praise and bless thee, most beneficent Jesus ! through the merits of thy loving heart, in contemplation of the deep humility with which the pure Virgin Mary prepared herself more and more for thy conception, and thereby imitated the humility with which thou, the Judge of the living and of the dead, in the first hours of the day, placed thyself for the redemption of the human race before an unbeliever, and permitted him to pass judgment upon thee.

I praise and salute thee, O Mother ! (as above.)

At Terce.

I praise and bless thee, O Jesus most worthy of love! through thy most sweet heart, while I contemplate that intense desire, that fervent longing, by which thy holy Mother induced thee to leave the bosom of thy heavenly Father, to descend into her virginal womb, and whereby she imitated that holy desire with which thou didst long for the salvation of men's souls, as at the third hour thou, with thy flesh cruelly torn to pieces with rods, crowned with thorns, didst with unspeakable gentleness and patience carry a heavy and ignominious cross upon thy weak and bleeding shoulders.

I praise and salute thee, O Mother! etc.

At Sext.

I praise and bless thee, O most merciful Jesus! through thy holy heart, as I contemplate that firm and steadfast hope which nothing could shake, by which the heavenly Virgin, thy dear Mother, without cessation, was intent only on glorifying and praising thee, through her holy desires and pure intentions, and in this imitated thee, as fastened to the cross, amid the bitterness and terrors of death, thou didst sigh for the redemption of the human race with all thy strength, and didst on that account exclaim: "I thirst!" namely, for the salvation of men, so that had it been necessary, thou wouldst have exposed thyself to even a

harder and more cruel death, and have undergone it, to redeem them.

I praise and salute thee, O Mother! etc.

At None.

I praise and bless thee, most loving Jesus! through thy divine heart, as I consider the fervent and mutual love which existed between thy heart and the heart of the immaculate and spotless Virgin, thy dearly loved Mother, in whose chaste womb the height of divine being was united with the lowness of humanity in such a manner as never again to be divided, and thus corresponded to that condition of thy mortal life, when at the ninth hour thou, to redeem mankind, didst from excess of love die on the Cross a most cruel and bitter death.

I praise and bless thee, O Mother! etc.

At Vespers.

I praise and I bless thee, most glorious Jesus! through thy most sweet heart, as I consider the firm, steadfast, unshaken faith, with which the most blessed Virgin, thy beloved Mother, remained faithful and unalterably true to thee during the flight of the apostles and the universal discouragement of thy disciples, and thus corresponded to the fidelity with which after death, and after being taken down from the cross, thou didst seek men even in limbo, and with the

mighty hand of thy mercy didst free them from it.

I praise and salute thee, O Mother! etc.

At Complin.

I praise thee and I bless thee, most benevolent Jesus! through thy divine heart, as I consider the great perseverance with which thy most amiable Mother persevered to the end in all good works and all virtues, and thus corresponded to thine undertaking in the work of redeeming the human race, which thou didst perfect with so much care that after thy most bitter death thou didst permit thine incorruptible body to be buried according to custom, thereby making manifest that there was nothing, however despicable and degrading, that thou wouldest not willingly undergo to promote the salvation of men.

I praise and salute thee, O Mother! etc.

Praise to the Mother of God.

Hail, thou purest, most glorious, most excellent Virgin Mary, Queen and Governess of Heaven and of Earth! Hail, most honorable Mother of the world's Redeemer! Hail, thou ornament and delight of the whole heavenly fatherland, thou joy and pleasure of the elect!

Hail, thou temple of the living God, thou most noble vessel of the Holy Ghost, thou

darling of the all-holy Trinity, thou most precious diamond in the crown of the elect, thou paradise, and source of life, thou throne of grace of the eternal, merciful King, thou beaming morning star, thou fragrant incense, thou vessel of the true bread from heaven, thou heavenly dew which moistens all hard hearts, thou inexhaustible fountain of grace, through which the whole Church is refreshed!

Through thee has thy God and our God deigned to take flesh and blood, from thee was born of his own will Jesus Christ, the splendor of the eternal Father!

Therefore all creatures praise and glorify thee. With them I glorify thy holy name, and in union with that honor with which the most holy Trinity honors thee eternally, I praise and honor thee, thou highest Queen of the kingdom of heaven! For the increase of thy glory, and to enhance thy joys, I offer thee the most sweet heart of Jesus, thy dear Son, and as thy divine Son presented St. John to thee as a son, I commend to thee my body and soul, now and forever, but particularly at the hour of my death. Amen.

Salutation from St. Mechtildis to Her Dear Mother Mary

Hail, Mary ! I salute thee with that lofty salutation with which God the Father himself saluted thee by the mouth of an angel, and by his almighty power so confirmed thee in thine innocence that thou didst

ever remain free from every pang of blame.

Hail, Mary! I salute thee with the love with which God the Son saluted thee, and by his divine wisdom so irradiated thee that as a brilliant star thou dost enlighten heaven and earth.

Hail, Mary! I salute thee with that sweetness with which the Holy Spirit saluted thee, and rendered thee so opulent that every one who seeks it finds grace in thee and through thee.

I remind thee, O Mary ! of that incomprehensible work which the most holy Trinity accomplished in thee when the being of thy flesh was united by a personal union with the divine nature, so that God became man. At that hour, so much rapture became thy portion that no man can fathom its delights. For this reason all creatures recognize with wondering admiration how high thou art raised above them all. With these I now lift up my voice and say with heart and mouth : “Blessed art thou among women, and blessed is the fruit of thy womb, Jesus Christ.” Amen.

CROWN OF STARS FOR THE MOTHER OF GOD.

This consists of three Our Fathers and twelve Hail Marys in honor of the twelve graces which she received from God above all those received by other creatures. In this way as much pleasure can be given her as if a golden crown were placed upon her head. (Spinell, de Deip c. 39.)

First Strophe.

Almighty Father! I return thee heartfelt thanks, through him who sits at thy right hand, for having chosen from all eternity the most blessed Virgin Mary to be thy daughter, and for having so wonderfully adorned her with twelve privileges which shine like twelve stars, and by their beauty rejoice the whole court of heaven. In gratitude for this I say : Our Father, etc.

Here pray four Hail Marys after this fashion :

1. Hail, Mary, etc. Holy Mary, Mother of God ! who from all eternity wert elected in the Council of the most holy Trinity to be the Mother of God, pray for us poor sinners, etc.

2. Hail, Mary, etc. Holy Mary, Mother of God ! who wert conceived without sin, and wert never stained by sin, mortal or venial, pray for us, etc.

3. Hail, Mary, etc. Holy Mary, Mother of God ! who wert adorned by more virtues and graces than all angels and men, pray for us poor sinners, etc.

4. Hail, Mary, etc. Holy Mary, Mother of God! thou whose virginity has been exalted above all others, and who until death wert preserved in thine integral purity, pray for us, etc.

Second Strophe.

Most sweet Jesus! I return thee eternal thanks, through thy supremely estimable

heart, that thou didst choose the most blessed Virgin Mary before all creatures to be thy Mother, and that thou didst make her so charming by her virtues that all heaven was in admiration of her. In thanksgiving I say in thy honor: Our Father, etc.

1. Hail, Mary, etc. Holy Mary, Mother of God! who by the overshadowing of the Holy Ghost, didst conceive without injury to thy virginity, pray for us poor sinners, etc.

2. Hail, Mary, etc. Holy Mary, Mother of God! who bore thy Son without uneasiness, and gave birth to him without pain, pray for us poor sinners, etc.

3. Hail, Mary, etc. Holy Mary, Mother of God! who bore a Son who was alike God and man, a mystery which neither heaven nor earth can comprehend, pray for us poor sinners, etc.

4. Hail, Mary, etc. Holy Mary, Mother of God! who art preferred above all women, whether mothers or virgins, pray for us poor sinners, etc.

Third Strophe.

Holy Spirit, replete with love! I return thee most heartfelt thanks through him who by thy coöperation became man in the Virgin's womb, that thou didst choose the blessed Virgin Mary to be thy Spouse, and didst so richly endow her with thy sweetness that she is become the most beloved creature in heaven and in earth. In thanksgiving I offer in thine honor this: Our Father, etc.

1. Hail, Mary, etc. Holy Mary, Mother of God! who died without pain, out of pure love to God, pray for us, etc.

2. Hail, Mary, etc. Holy Mary, Mother of God! who with body and soul wert taken up by thy Son into heaven, pray for us poor sinners, etc.

3. Hail, Mary, etc. Holy Mary, Mother of God! who wert raised above all the angels and saints, and seated on a throne near that of the most holy Trinity, pray for us poor sinners, etc.

4. Hail, Mary, etc. Holy Mary, Mother of God! who wert crowned by God Queen of heaven and earth: pray for us poor sinners, etc.

Offering of the Chaplet.

Most blessed Virgin Mary! this little chaplet which I have now recited in thy honor I offer to thee through the most sweet heart of thy dear Son, and purpose herewith to crown thee with a golden crown. I desire to renew all the honors, all the delights, which the most holy Trinity have heaped upon thee, when with these twelve graces they crowned thee, as if with a crown of twelve stars.

I pray thee graciously to accept this my devotion, and make me a participator in thy grace and merits. Amen.

Petition to Jesus Christ that He Would Complete our Imperfect Praise of Mary.

St. Gertrude once complained to our Lord that she had never served his Mother with sufficient reverence, and

implored him to make good this deficiency: and behold, the King of all glory arose from his throne, brought his divine heart to his Mother, and thus compensated her for all the negligences which Gertrude had been guilty of. A similar compensation may be made by the following prayer. (B. iv. ch. 53, v. ch. 33.)

O most sweet Jesus! I beseech thee, by the love with which thou didst condescend on our account to be born of the purest Virgin, by this love I entreat thee that thou wouldst condescend to compensate thy Virgin Mother for the deficiences which my negligence has occasioned in her service. For this purpose, O my kind Jesus, offer her in gratitude for all favors received thy most sweet heart, and show her within it all the divine love by which from all eternity thou didst elect her to be thy Mother and didst adorn her with graces and virtues beyond all price. Show her all the friendly feeling which as a child thou didst display towards her, when she carried thee in her virgin arms. Show her all the fidelity thou didst observe towards her during the whole time of thy life on earth, when thou wert always submissive to her as a son to his mother, although thou wert the Lord of heaven and earth; particularly at the hour of thy death, when thou didst even forget thine own pains, and in compassion for her grief gave St. John to her as a son and protector. Finally, show her the same love and friendliness with which on the day of her joyful assumption thou didst exalt her above all the choirs of angels, and en-

throne her as Queen of heaven and of earth. Dearest Jesus! do this anew and in my name, doubly to compensate thy most amiable Mother for all the negligence I have been guilty of in her service. I beseech thee also to prompt her in my last hour to come to me, and with maternal gentleness to take me in her arms. Amen.

Prayer of St. Edmund.

(*O intemerata.*)

This prayer was composed by St. Edmund in honor of the Mother of God and St. John, and was recited daily by him. (Carth. de mirand. Deip. § 65.)

O immaculate, eternally blessed, and unparalleled Virgin and Mother of God, Mary, thou most pleasing temple of God, thou treasure-chamber of the Holy Ghost, thou gate of the kingdom of heaven, by whom next to God the whole world lives! Incline, O Mother of mercy, thine ears to my unworthy prayers, and be to me, most miserable sinner that I am, a gracious and gentle helper in all things.

O blessed John, thou most fortunate friend of Christ! as a virgin disciple wert thou chosen by our Lord and wert more than any other initiated into the divine mysteries. Together with Mary, the Mother of our Lord and Saviour Jesus Christ, I call on thee for help.

O ye two precious heavenly jewels, Mary and John! Ye two lights, who shine be-

fore God! chase away by your rays the clouds of my sins; for on account of your pure virginity the Lord has loved you before all others, and proved his love when he said to the one: "Behold thy son!" to the other: "Behold thy mother!" In the sweetness of this holiest love, which bound you one with the other in the holy relationship of mother and son, I, a most miserable sinner, commend to your care my body and my soul, that at every hour ye may be my strong defenders and gentle intercessors before God. Through your glorious intercession may the Holy Spirit, the dispenser of grace, visit my heart and dwell therein, that he may purify me from all filth of sin, adorn me with virtue, strengthen me in the love of God and of my neighbor, conduct me to the joys of his elect, he the gentle Comforter, who with the Father and the Son liveth and reigneth for ever and ever. Amen.

The Passau Prayer.

O most glorious! most holy and ever-spotless Virgin Mary, Mother of our Lord Jesus Christ! thou queen of the world, sovereign lady of all creatures, who forsakest no one, despisest no one, and dost send none away without consolation who comes to thee with a crushed and contrite heart! Ah, despise me not on account of my numberless and grievous sins, abandon me not on account of my hard and unclean

heart, O Mary, shut me not out of thy grace and love, but graciously listen to a poor sinner, for I set my whole hopes upon thy favor and mercy. Come to my assistance, O most blessed Virgin Mary, in all my trials and necessities. Procure for me strength and power to repel all the temptations of the world, the flesh, and the devil. Obtain for me from thy beloved Son forgiveness of my sins, amendment of my life, time and opportunity for true penance, increase of all graces and virtues, and redemption from all evil of soul and body, and be in my last hours my faithful help. Save my soul, and those of my dear parents, relatives, benefactors, and all for whom I ought to pray, from eternal darkness, and from every evil of soul and body, through the mercy of thy Son Jesus Christ, whom for nine long months thou didst bear under thy heart, and hast nourished on thy loving breast. Amen.

Memorare of St. Bernard. Aspiration of a Sinner to Mary.

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thine intercession, remained unaided. Inspired with this confidence, I flee unto thee and humbly ask for mercy! O consoler of the afflicted! I, a poor sinner, stand sorrowfully before thee and sigh. Mother of the Eternal Word, I entreat thee

not to despise my words, but hear me graciously. Thou knowest, O Mary ! how deeply I am plunged in sin ; thou knowest how weak, how miserable I am ; thou knowest also how intense, how strong is my trust in thee, for I cannot believe that I shall be lost so long as I love and serve thee. I have so often heard that many who were on the brink of hell have been saved by thine intercession and converted from their sins. Therefore is it that my confidence in thee is so strong, that I firmly believe God would not cast me off or abandon me on thy account. Turn then, most gracious mediatrix, thy merciful eyes towards me, and from thy dear Son obtain for me grace and mercy. Ah, abandon me not in this my hour of need, and especially forsake me not in death. O Mary ! I pray thee through the love of thy divine Son, interest thyself in my behalf as a mother interests herself in her son. I beseech thee by the bitter death of Jesus Christ, thou wouldst obtain for me before my end true contrition for my sins, and help me by a happy death to attain everlasting life. Amen.

The Seven Dolors of Mary at the Death of Jesus.

1. O most sorrowful Mother, Mary ! I remind thee of the intense pain which pierced thy soul when thy beloved Son took leave of thee on Maundy Thursday. Remember how the sword of pain pierced

through thy soul, and what hot tears thou didst then shed. I pray thee, O Mary! stand by me when I take leave of my friends and my soul is about to part from my body in the bitterness of death, that the enemy may then have no power over me. Amen.

2. O most sorrowful Mother, Mary! I remind thee of the intense pain which pierced thy soul when St. John brought thee the news that thy beloved Child had been shamefully betrayed, made captive by the Jews, bound, struck, pushed, dragged first to Annas, then to Caiphas, and there like a lamb amid the wolves, held as prisoner and falsely accused. Remember, O Mary! what a sword of pain then convulsed thy soul, and what hot tears thou didst shed when thou didst exclaim: "O my Son Jesus, Jesus my Son! who will give me to die for thee? O my son Jesus, Jesus my Son!" I pray thee, O Mary! that at my last hour, when my heart is full of anxiety and pain, that thou wouldest strengthen me and console me by thy presence, and not permit me to fall into discouragement. Amen.

3. O most sorrowful Mother, Mary! I remind thee of the intense pain that pierced thy soul as on Good Friday thou sawest with thine own grieving eyes how Pilate presented thy dear Son to the people and said: "Behold the man!" Remember, O Mary! what thy tender heart did suffer, as

thou didst behold thy sweetest Child so miserably disfigured that thou thyself wouldst scarcely have known him again. What didst thou think, O best of Mothers! when thou sawest his angelical countenance so frightfully distorted, pommelled by fists, covered with spittle, scratched with nails, his hair torn out, his head pierced with thorns, and his whole body lacerated so that it no longer resembled that of a man? Say, O Mary! what did thy heart suffer when thou didst hear the Jews tumultuously exclaim: "Crucify him, crucify him!" and as Pilate pronounced in thy hearing that most unrighteous judgment? Through these most extraordinary pangs which cut thy maternal heart, I beg thee, O Mary! when I am called before the severe Judge to give an account of my life, when I must hear the terrible sentence, do thou unite thy great merits to my scant record of good works, that I may receive a favorable judgment. Amen.

4. O thou most sorrowful Mother, Mary! I remind thee of the intense pain which pierced thy soul when thou didst meet thine innocent Child, laden so heavily with the hard wood of the cross, completely exhausted at Golgotha, on the road to the place of sculls, where like a tender lamb he was to be slaughtered. O most sorrowful Mother! what a martyrdom it was for thee, as thou sawest him sink under his burden, but

driven onwards by the executioners with thrusts and blows! I pray thee, O holy Virgin! through thy maternal heart thus pierced through and through by the sorrowful spectacle of beholding thine own adorable Child bearing his cross, I beseech thee that at my going hence thou wouldest turn thy merciful eyes towards me, that in the death agony I may be consoled and strengthened by the light of thy face, O my Mother! Amen.

5. O most sorrowful Mother, Mary! I remind thee of the intense pain which wrung thy soul when thou didst hear that thy dear Son was in a most inhuman way fastened to the cross by large nails driven through his hands and feet. O most loving, most sorrowful Mother! how hard must every blow of the hammer have struck on thy tender heart. What wounds must thy heart have received. Through these thy sufferings, and through thy hot tears and thy sighs which penetrated even to heaven, I pray thee not to forsake me when I lie in the agony of death and the arrows of death are piercing my heart. Amen.

6. O most sorrowful Mother Mary! I remind thee of the intense pain which pierced thy soul when thou didst raise thine eyes streaming with tears, and sawest thy beloved Son hanging on the Cross in unutterable torments and didst behold his enemies triumph over him with mocking taunts

and blasphemies. How must thy heart have been torn at hearing the words : "My God, my God! why hast thou abandoned me?" Therefore, O holy anguished Mother! think how painfully thou didst stand beneath the cross, how often thou didst turn thy motherly eyes to thy suffering Son, and how often thou didst commend him to the heavenly Father. I pray thee through the bitter death of thy well-beloved Son, assist me at the hour of my death, take my poor soul in thy holy hands, and present it to thy divine Son. Amen.

7. O most sorrowful Mother, Mary! I remind thee of the intense pain which transpierced thy soul when, after the dead body of thy Son had been taken down from the cross, it was laid in thy virgin lap, and bathed with thy tears. What didst thou not suffer at beholding the large wounds in his hands and feet? What didst thou not feel at beholding that divine countenance so disfigured that scarcely couldst thou recognize it? Might not thy pangs have softened stones and moved unreasoning beasts to compassion? Therefore, O most compassionate Mother! by all these thy sorrows, I entreat thee to have compassion on my soul in my last sorrow, to cleanse it with thy tears, to take it in thine arms, as thou didst once take the body of thy divine Son, and lead it to eternal felicity. Amen.

The Seven Joys Which Mary Enjoys in Heaven above Those of Other Saints.

The Mother of God once appeared to St. Thomas of Cantelberg (Canterbury?) and said: "Any one who shall recite these seven joys in my honor, I will protect at the hour of his death, and will stand for him before the face of my Son." (Cart. de mirand. Deip. § 10. 4.)

1. Rejoice, O Mary! for the fulness of thy glory surpasses the glory of all the angels and saints.

2. Rejoice, O Mary! for as the sun sheds joy over the whole world, so also is all heaven rejoiced by thy most charming presence.

3. Rejoice, O Mary! for all the hosts of heaven recognize thee and pay thee homage as the Mother of the eternal King.

4. Rejoice, O Mary! for the will of God is so united with thine that everything that pleases thee is with ineffable grace permitted by the most holy Trinity.

5. Rejoice, O Mary! for thou art seated nearest to the throne of the most holy Trinity.

6. Rejoice, O Mary! for all who serve thee in this world will be rewarded according to thy good pleasure.

7. Rejoice, O Mary! for thou art assured that the fulness of thy glory will never diminish throughout eternity. Amen.

Three Hail Marys for a Happy Death.

St. Mechtildis once begged of the most blessed Virgin to assist her at the hour of death. The Blessed Virgin

replied: "Be sure I will, if every day thou salutest me thrice in this manner." (Lib. de B. Virg. ch. 10.)

1. Hail, Mary, etc. Holy Mary, Mother of God! as the Father by his almighty power exalted thy soul to the most worthy throne of honor, so that in heaven as in earth thou art most powerful, assist me, I pray thee, in the hour of death, strengthen me, and drive all power of the enemy away from me. Amen.

2. Hail, Mary, etc. Holy Mary, Mother of God! as the Son of God in his inscrutable wisdom hath filled thee also with intuition and understanding, so that thy knowledge of the most holy Trinity exceeds that of all the saints, enlighten me, I pray thee, at the hour of death with the light of faith, that my faith may not be assailed by ignorance or error. Amen.

3. Hail, Mary, etc. Holy Mary, Mother of God! as the Holy Ghost poured the sweetness of his love into thy heart, and made thee so gentle and lovely that after God thou art most gentle, most lovely, I pray thee to assist me at the hour of my death, to pour the love of God into my soul, that for love of God all the pains and bitterness of my death may become sweet. Amen.

Prayer for Assistance at the Hour of Death.

O thou purest and most faithful Virgin! with the same love and fidelity with which thy Son in his last hour commended thee to

the care of John, I also commend in all confidence to thy maternal heart my body and soul, all my thoughts, words, and works, my life and death, particularly my last hour. I pray thee by the bitter death of thy well-beloved Son, and by the painful tears which thou didst shed when thou sawest his eyes grow dim in death, by those tears I pray thee that thou wilt be present at my death and assist me. As thou didst invite thy divine Son to thine own end, I now invite thee to my death, and beseech thee not to remain away, for without thee I dare not trust myself to die. O Mary! refuse not to grant me this petition, else I fear for eternity; for how will my miserable self stand steadfast when assailed by strong temptation, if thou art not with me? How can I appear before the stern judgment-seat of God, if thou dost not plead for me? How answer for my many sins, if thou dost not obtain forgiveness? Therefore, O Mary! show me this grace, promise it to me; then I shall be ever ready to die joyfully when it pleases the dear God.

Litany of the Mother of God.

Lord, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us!

Christ, graciously hear us!

God, the Father of heaven, have mercy on us!

God the Son, Redeemer of the world, have
mercy on us !

God the Holy Ghost, have mercy on us !

Holy Trinity, one God, have mercy on us !

Holy Mary, pray for us !

Holy Mother of God,

Holy Virgin of virgins,

Daughter of the eternal Father,

Mother of Jesus Christ !

Spouse of the Holy Ghost,

Most glorious Virgin,

Most lovely Virgin,

Most humble Virgin,

Most pure Virgin,

Most chaste Virgin,

Most gentle Virgin,

Most gracious Virgin,

Most friendly Virgin,

Most faithful Virgin,

Temple of the living God,

Ornament of heaven,

Source of life,

Rich fountain of grace,

Refuge of sorrowing hearts,

By thy sweet name,

By the gentleness of thy most pure
heart,

By the love with which thou didst con-
ceive Jesus,

By the love with which thou gav'st him
birth and laid him in a manger,

By the love with which thou didst
nourish him on thine own heart,

Pray for us.

By the love which shared so many of
his sufferings,
By the love which shed so many tears
over his sufferings,
By the love with which thou didst re-
ceive him after his resurrection,
By the love with which he blessed thee
before he ascended into heaven,
By the love with which when dying
thou didst resign thy holy spirit
into the hands of Jesus,
By the love with which the most holy
Trinity welcomed thee to heaven,
By the love thou hast to God, and God
to thee,
By the love which induces thee to pity
all contrite sinners,

Holy Mary,

Lamb of God, that takest away the sins of
the world ! Spare us, O Lord !

Lamb of God, that takest away the sins of
the world ! Hear us, O Lord !

Lamb of God, that takest away the sins of
the world ! Have mercy on us, O
Lord !

We fly to thy patronage, O holy Mother
of God ! despise not our petitions in our
necessities, but deliver us from all dangers,
O ever glorious and blessed Virgin Mary.

V. Pray for us, O holy Mother of God !

R. That we may be made worthy of the
promises of Christ.

Prayer.

Almighty, eternal God ! who through the operation of the Holy Ghost prepared the body and soul of the glorious Virgin Mary to become a fit habitation of thy Son, grant we beseech thee that by her intercession we may be delivered from present evils, and from everlasting death, through Jesus Christ our Lord. Amen.

THE SEVEN JOYS OF THE BLESSED VIRGIN MARY.

1. *The Archangel Gabriel salutes Mary.*

Most gracious Virgin ! what joy filled thy heart as the Archangel Gabriel stepped into thy small apartment, saluted thee, and delivered the joyous message that thou wert to be the Mother of the Son of God. I sympathize most heartily in this joy, and entreat thee that thou wouldest thank the heavenly Father in my name, in that he gave his beloved Son to become man from the love he had for the world.

2. *Mary visits and salutes Elizabeth.*

O Mary Mother ! rich in love, how greatly was thy heart rejoiced when thou didst see thy pious cousin Elizabeth, didst fall upon her neck, and heard her confirm what the angel had said to thee. And how greatly was thy joy increased when St. Elizabeth proclaimed thee the Mother of the Lord and

congratulated thee as the blessed one of thy sex ! I sympathize most heartily with thee in this thy joy, and am happy to be able to say : "Hail, Mary! Mother of my Lord, happy art thou that thou hast believed ; blessed art thou among women!"

3. Mary gives birth to Jesus, the Son of God.

O my dear Mother ! with what great joy and blessedness was thy heart filled when gazing on the gracious child to which thou hadst given birth ; with what delight didst thou press thine Infant to thy heart; with what veneration didst thou kiss it; with what love didst thou lay it to thy pure breast; with what interior devotion worship it. I sympathize interiorly in this joy, worship with thee the holy Child, and with all love offer him my heart.

4. Mary sees the three kings adore the divine Child.

O my kind Mother ! how great was the joy that filled thy heart when the three kings stepped into the poor stable, asked after the divine Child, fell upon their knees before it, and adored him. I, poor sinner that I am, am not worthy to approach thy holy Infant. Oh, pray for me that this Child may not reject me, but accept my scant devotion and fill my heart with love.

5. Jesus appears to Mary after his resurrection.

O most beloved Mother Mary ! what joy

filled thy troubled heart when, after the bitter death of thy Son, he appeared to thee on that glorious Easter morn, risen triumphantly from the grave, and came to console thee. With what delight didst thou gaze on that beautiful countenance, with what transport drink in his words ! I sympathize most intimately with thy joy, dear Mother, and pray thee to obtain for me the grace to live piously, and one day to rise triumphantly from the dead !

6. *Mary sees her Divine Son ascend into heaven.*

Dear Mother Mary ! how great was the joy that filled thy mother-heart, when thy divine Son, standing on the top of Mount Olivet, solemnly blessed thee and his disciples, and then before thy face ascended into heaven, where he took possession of the throne at the right hand of his Father ! I sympathize most deeply in this thy joy, and beg of thee to obtain for me the grace one day to come to thy Son and thee in heaven.

7. *Mary is taken up into heaven.*

My dear Mother Mary ! with what overwhelming joy was thy heart enraptured, when the moment came for thee to enter the kingdom of heaven. Thy divine Son came to meet thee, placed thee on the throne of glory beside himself, and the most holy Trinity crowned thee with the crown of eternal glory. I sympathize most deeply with this joy, and entreat thee to assist me

that I may fight a good fight and attain to the crown of eternal bliss. Amen.

Praise to the Hearts of Jesus and Mary.

Known, glorified, praised, loved, revered, and magnified for ever and ever, and on all accounts, be the divine heart of Jesus and the immaculate heart of Mary. Amen.

The Litany of Loretto

Lord, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us! Christ, graciously hear us

God, the Father of heaven, have mercy on us!

God the Son, Redeemer of the world, have mercy on us!

God the Holy Ghost, have mercy on us!

Holy Trinity, one God, have mercy on us!

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother undefiled,

Mother inviolate,

Mother most amiable,

Mother most admirable,

Mother of our Creator,

Mother of our Redeemer,

Pray for us.

Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vesssel of singular devotion,
Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the Covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Consoler of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin, Pray
for us.

Pray for us.

Lamb of God, who takest away the sins of
the world ! Spare us, O Lord !

Lamb of God, who takest away the sins of
the world ! Hear us, O Lord !

Lamb of God, who takest away the sins of
the world ! Have mercy on us, O
Lord !

Christ, hear us ! Christ, graciously hear us !
Our Father. Hail Mary.

Ant. We fly to thy patronage, O holy
Mother of God ! despise not our petitions in
our necessities, but deliver us from all
dangers, O ever glorious and blessed Virgin,
our Lady, our mediatrix, our intercessor !
Reconcile us with thy Son, commend us to
thy Son, place us in thy Son's presence.

V. Pray for us, O holy Mother of God !

R. That we may be made worthy of the
promises of Christ.

Prayer.

Pour forth, we beseech thee, O Lord ! thy
grace into our hearts, that we to whom the
incarnation of Christ thy Son was made
known by the message of an angel may by
his Passion and cross be brought to the
glory of his resurrection, through the same
Christ our Lord. Amen.

V. St. Joseph, pray for us !

R. That we may be made worthy of the
promises of Christ.

We beseech thee, O Lord ! that what we
are not worthy to obtain by our prayers,

we may receive through the merits of St. Joseph, the chaste Spouse of the blessed Virgin, and through his intercession before thee, who livest and reignest with God the Father in the unity of the Holy Ghost, one God world without end. Amen.

Stabat Mater.

(In the metre of the Latin version: to be sung to same air.)

1.

1. In sorrow deep the Mother stood
Tearful beneath the holy rood,
While her Son was hanging there.
2. Struck to the heart at each low moan,
Shudd'ring her frame at every groan,
Every torment did she share.

2.

3. The woe how deep, how sad the sigh
That wrung the heart of one so high,
Mother of God's Holy One.
4. What human heart could then refrain
From sharing in that Mother's pain ?
Seeing the torture of her Son !

3.

5. Lives there the man who would not weep
To witness, plunged in woe so deep,
The dear Mother of our Lord ?
6. His sympathy who could deny,
Nor with Christ's Mother weep and sigh ?
Through her heart had pierced the sword.

4.

7. Her cherished Son all bruised she views,
While agony his brow bedews,
Scourges have his body rent:
8. For the sins of his own nation
Hangs he there in desolation,
Till his spirit forth he sent.

5.

9. Hail, Mother ! thou of love the source,
The power of grief in me enforce,
Give me tears with thee to weep.
10. Enkindle in my heart the fire
That burns out every base desire;
Every sense for Jesus keep.

6.

11. Most holy Mother ! let the dart
Of true contrition pierce my heart,
Bid me share with thee his pain.
12. Alas ! those wounds were caused by me,
My sins have nailed him to the tree,
'Tis for me my Lord is slain !

7.

13. O Mother ! by thy blessed side
Give me to mourn the Crucified,
All the days that I may live !
14. By the sad Cross with thee to stay,
With thee to weep, with thee to pray,
Is the boon I pray thee give.

8.

15. Virgin of Virgins ! highly blest !
Turn not away from my request,
Let me weep with thee I pray.
16. Bind to my heart my Saviour's death,
And by me to the last-drawn breath
Bid those sacred wounds to stay.

9.

17. Wounded with him in every part,
Inebriated be my heart
With the blood thus shed for me !
18. O Virgin ! at the judgment hour,
When flames arise show thou thy power ;
Defend me for eternity.

10.

19. O Christ ! when thou shalt call me hence,
Be thy sweet Mother my defence,
Leading on to victory.
20. That when the body here decays
My soul may ever sing thy praise.
Safe in Paradise with thee.



MANUAL OF ST. GERTRUDE.

PART IX.

PRAYERS TO OTHER SAINTS.

A Useful Instruction on How to Reverence the Saints.

WHEN St. Gertrude wished to do honor to a saint, she used to praise God for all the benefits he had conferred on him or her, and with this object in view she would recite the 116th Psalm repeatedly: "Praise the Lord, all ye people," and she became aware that as often as she thanked God for a saint the merits of that saint were augmented in the soul of the one giving thanks. (B. iv. ch. 56.)

Once St. Gertrude saw several persons adorned with the merits of St. Bernard, and she marvelled much, as these persons had never done these good works. St. Bernard said to her: "Has a virgin adorned with the ornaments of another, less beauty than when adorned with her own? So the virtues of the saints, when the faithful attain them by praising God for them, are so appropriated to them that for all eternity they rejoice in their possession."

If thou art a spiritual person, try this practice; every time in the Office of the Church that thou sayest the Gloria Patri, bow thy head to thank God for all the graces he bestowed on the saint whose festival is celebrated on that day.

Once St. Gertrude brought to the Blessed Virgin Mary fifty Hail Marys, which she had collected. And behold, all the words she had spoken appeared to offer themselves in the form of golden denari (a small Roman coin). St. Gertrude also became aware that when any one particularly recommends his last hours to any saint, such prayers

are immediately brought before the face of the Judge, and the saint to whom they are addressed is appointed guardian over the petitioner, so that the saint in his own time draws forth good for those who have devoutly honored him. (B. iv. ch. 53.)

St. Mechtildis also once said to a deceased sister of the Order, who appeared glorified before her: "Tell me, dear sister! of what advantage is it to you, when we pray for you?" The sister replied: "All the words which proceed from your mouth I receive as blooming roses, and I offer them to my beloved Jesus." Then she opened her mantle and showed the saint the most beautiful roses, each of which had a golden leaf in the middle; and on being asked what was meant by the golden leaf, the sister again replied: "It signifies the prayer that is offered beyond those that are of obligation," and she added: "As often as a prayer is offered in honor of a saint, the saint takes the words from the mouth in the form of roses in bloom, and if a single Our Father is said in honor of all the saints, with the wish that, were it possible, each individual one should be honored and separately addressed, then will they all accept it, as if each separate one had been prayed to." (B. v. ch. 2.)

Also it is extremely pleasing to the saints, when they are saluted through the heart of Jesus, and farther, when this most holy heart is presented to them: they then experience a much greater happiness than any one of them can enjoy in any other way. (B. iv. ch. 5.)

To the Holy Archangel Michael.

Hail! most glorious prince of heaven, holy Archangel Michael! Hail, mighty leader of the heavenly troops! Hail, crown of the heavenly choirs! O holy Michael, how art thou bound to thank and to praise thy God and Creator that by his grace he placed thee as prince and leader over so many legions of angels! Thou art filled with wisdom, perfect in beauty, armed with strength and

might. Thou art appointed by God to receive all souls and lead them to the joys of paradise. Therefore I pray thee, holy archangel! through the great influence thou hast with God, when my soul comes into thy hands, that thou wouldest not treat it according to its ill-deserts, but after thine own benignity come to my aid, that I may attain a favorable judgment and enter into eternal life. Amen.

To the Angel Guardian.

O holy angel, whom God gave me as a protector at the hour of my birth! I thank thee a thousand times for all the benefits thou hast conferred both on body and soul. praise thee, touched to the heart at the kindness with which thou hast condescended so faithfully to aid and assist me, a poor miserable creature. Blessed be the hour in which thou didst first assume the office of serving me! Thanks for all the care thou hast taken to promote my salvation! Praise for the true love which has procured me so many benefits! To repay thee for thy many and great services, which for so many years thou hast rendered me, I offer thee the most sweet heart of Jesus Christ. I pray thee most humbly to forgive me for the many acts of disobedience I have so often been guilty of towards thee. I promise thee for the future obedience and gratitude. Finally, I recommend myself anew to thy care and

fidelity, I confide in thy protection, I pray thee to be my guard against the wiles of the enemy and after death to conduct my soul to eternal joy. Amen.

Prayer to St. Joseph.

Hail, St. Joseph ! chaste spouse of the ever pure Virgin Mary, thou faithful foster father of Jesus Christ ! great and glorious things are said of thee, thou greatest of Patriarchs ! for the Lord chose thee among thousands to be a faithful helper in the work of the redemption. I remind thee of the caresses which the dear Jesus lavished on thee, when full of love and reverence thou didst carry him in thy arms. Remember, St. Joseph, the sweet words he so often spoke, with which he penetrated thine inmost heart, especially when he so faithfully assisted thee at the hour of death, and received thy pure soul into his divine hands. I congratulate thee on these and other favors, and beg of thee when my end comes to stand by me as faithfully as Jesus and Mary stood by thee. Amen.

To St. John the Evangelist.

He was the special patron of St. Gertrude; Christ himself gave him to her as such. In his honor she daily recited Our Father, etc. (B. iv. ch. 4.)

O thou loving, holy apostle and evangelist, St. John ! I remind thee of the sweet joy thy heart experienced when Christ, thy beloved Master, taught thee and thy fellow-

apostles the holy Our Father. For the sake of this joy, I entreat thee obtain for me the grace to continue faithful unto him to the end of my life. Amen.

With change of name the other holy apostles may be addressed in the same manner.

Joys of the Holy Evangelist St. John.

O thou the most loving and the disciple of Jesus the most deserving of love, St. John! I remind thee of the love and friendship which thy most holy Master showed thee above the other apostles. I remind thee of the sweet delight felt by thy loving heart when at the last supper thou didst lay thy head on the holy breast of Jesus, whereby such joy penetrated thine inmost soul that thy heart was filled with heavenly sweetness every time thou didst reflect upon it after the ascension of our Lord. By these sweet joys, I beg thee, my intensely-beloved St. John! obtain for me from Jesus Christ the grace ever to increase in his love, and neither by words or works, nor even in thought, to stain the lovely lily of chastity and purity. I pray thee also to stand by me faithfully at the hour of death, and accompany me to eternal joys. Amen.

To St. Sebastian.

Hail, St. Sebastian! in all honor I salute thee, thou heroic defender of our holy faith and courageous witness unto blood of Christ,

I praise the infinite goodness of God, which conferred so great a grace upon thee and adorned thee with so glorious a martyr-crown. St. Sebastian, ornament of the Catholic Church, mirror of virtue, blessed among the holy martyrs! look down from heaven and see the oppression of the people whom God has wounded so hard by the arrows of his anger. Great saint, show him the bloody arrows which thou didst endure for love of him; show him the many wounds thou didst receive on account of thy faith; place before him the precious blood thou didst shed for him; lastly, show him thy pure heart which glowed so fervently with love to him: and if all this will not help, fall into his angry arms, with sweet force wrest the threatening arrows from his holy hands, that through thine intercession and merits we may be delivered from plague, war, and hard times. Amen.

To St. Benedict.

St. Benedict once said to St. Gertrude: "He who zealously reminds me that I was honored by the permission to die standing while at prayer, him will I faithfully stand by in death, so that I will oppose the enemy on all sides, whatever form the temptation may take." (B. iv. ch. 41.)

Glorious patriarch, St. Benedict, worthy leader of so great an army of the soldiers of Christ, that is, of the sons of thine Order! I remind thee of the beautiful death it was given thee to die, that thou standing upright,

praying with eyes uplifted to heaven, gave up thy blessed soul. By this grace, wherein the Lord distinguished thee from other saints, I humbly pray thee to assist me truly in my death agony, and by thy presence to protect me from the attacks of the evil enemy, that I may escape his snares and attain to everlasting joys. Amen.

To St. Francis of Assisium.

Holy Father Francis, thou true friend and follower of Christ! I thy most fervent admirer come before thee, to recommend to thee my body and my soul. I remind thee of the singular graces with which thy most ardently loved Jesus enriched thee, when he gave thee grace to follow him in his life and virtues, and as closely as is possible to a man to be conformed to him in all things. Therefore wert thou born in a stable, therefore didst thou fast forty days and nights in a desert, walked the earth with bare feet, in a poor sack, had not where to lay thy head of thine own property, and died at last upon the ground really crucified with Christ. For these and innumerable other favors, which thy Saviour showed thee, I return him thanks a thousand times in thy name, and pray thee that thou wouldest obtain for me the grace to follow him truly. Lastly, I beg of thee, thou loving and humble, holy father! through thy five sacred wounds, and through the great pain they occasioned thee

for two whole years, so that for pain thou couldst not stand upon thy feet, I beseech thee have pity on me, obtain for me the forgiveness of my sins, and faithfully assist me in death. I commend myself to thy holy intercession, enclose me in thy sacred wounds, and hide me in thine open heart, which was ever filled with heartfelt compassion for poor sinners, that in that heart thou mayst protect me from all attacks of the evil enemy and help me to life eternal. Amen.

To St. Antony of Padua (to find something that has been lost.)

O wonderful saint, St. Antony, an honor to the city of Padua, an ornament to the Catholic Church! In thy days, thou wert as a star in the firmament! a miracle worker, a wondrous example of piety, of poverty, of humility and self-denial. Thou wert a teacher of truth, a terror to heretics, a pillar of the true faith. I salute and bless thee, with great confidence I take up my refuge with thee, and beg of thee through the love thou didst bear to Jesus Christ, and through the glowing zeal that ever inflamed thy heart, to snatch from the hellish dragon and win again for God those souls which Jesus purchased with his blood. Through this thy holy love, I pray thee listen to me in my present exigency: I know that this is not difficult to thee, because Christ denies thee nothing thou dost ask for. Therefore I give

into thy true keeping that which I have lost, and beseech thee, for the honor of God and thine own honor, to permit me to receive it again, and to comfort me in my present circumstances. Amen.

To the Honor of St. Anna, Mother of the Blessed Virgin Mary.

Hail, Mary, full of grace! the Lord is with thee, blessed art thou among women! and blessed is also St. Anna, thy mother, from whom thou didst spring without stain or sin. O holy Virgin Mary! from thee was born Jesus Christ, the Son of the living God. Amen.

To the Honor of St. Mary Magdalen.

St. Magdalen once said to St. Gertrude : "To whomsoever thanks God for the tears I shed at the feet of Jesus, the Lord will grant that through my merits all his sins will be forgiven him before death, and he will increase in the love of God." (B. i. ch. 46.)

From the bottom of my heart I praise and bless thee, most benignant Lord Jesus Christ ! through Mary Magdalen, the holy penitent, and I thank thee most heartily for the burning tears she shed so profusely that she washed thy holy feet with them and dried them with the hair of her head. Also I thank thee for the fervent love with which her heart was so inflamed that she became a miracle of holy love. I beseech thee through the great merits and faithful intercession of this holy penitent, that thou wouldest grant me the tears of true contrition and a spark of thy divine love. Amen.

Three Acts of Thanksgiving for the Graces Granted to St. Magdalen.

1. O Christ Jesus ! I thank thee for the burning tears which in the bitterness of her heart St. Mary Magdalen shed at thy holy feet, and I beseech thee to grant me the tears of true contrition. Amen.

2. O Christ Jesus ! I thank thee for the devout contrition with which St. Magdalen washed thy holy feet with her hands and tears and dried them with her hair, and I beseech thee to give me grace to atone for my sins in this world. Amen.

3. O Christ Jesus ! I thank thee for the burning love which thou didst then pour into the heart of St. Mary Magdalen, and so filled that heart that she was not able to love anything afterwards besides thyself. Ah ! I beseech thee, pour that true love into my heart also. Amen.

To St. Catherine.

O royal maiden and true bride of Jesus Christ, St. Catherine ! how great was the grace of the Holy Ghost in thee, by which thou didst overcome and put to shame the enemies of the Christian name. I salute thee in all honor, brave heroine ! and choose thee for my intercessor in all my necessities. I remind thee of thy glorious sufferings, and of all the torments thou didst endure, when thou wert maltreated and cast into a dark dungeon without food or drink ;

and when, the wheel full of spikes on which thou wert to be cut asunder having broken to pieces at thy prayer, thou wert beheaded by the sword and buried by an angel on Mount Sinai. Through this thy holy life, I, a poor sinner, entreat thee, O holy virgin, to assist me in all my necessities, but particularly at the hour of my death, and obtain from God the forgiveness of my sins. Amen.

To St. Margaret.

Hail, Margaret, noble virgin and martyr, beautiful in form, but still more beautiful in virtue! How deep was the love rooted in thy heart for Jesus, when thou didst so greatly prefer martyrdom to marriage, and on this account wert scourged with rods, pierced through with iron nails, and so cruelly torn by the hatchet that the judge himself turned away his face with a shudder of horror. Then wert thou thrown into an abominable prison, burnt with torches, plunged in water, and at length beheaded with the sword. St. Margaret! by the merits of thy holy life, of thy sufferings and death, I pray thee to drive from me the wicked enemy whom thou didst so courageously overcome, let his assaults prove powerless, and by thine intercession and thy merits, help me to attain eternal bliss. Amen.

To St. Apollonia (against toothache).

Excellent virgin and martyr, St. Apollonia!

pray for us to the dear God, that all hurtful things may be removed, that we may not be punished for our sins by the toothache, but enjoy health in the head and in the body. Amen.

V. Pray for us, St. Apollonia!

R. That we may be made worthy of the promises of Christ.

O God ! in whose honor the holy virgin and martyr St. Apollonia was so cruelly deprived of her teeth, we pray thee that thou wouldst preserve every one who reverences the memory of this saint from the painful toothache, and receive them to the joys of eternal life, through Jesus Christ our Lord. Amen.

To St. Barbara.

Almighty, eternal God ! I pray thee that through the intercession of St. Barbara thou wouldst grant me the grace that I should not die a sudden and unprovided death, but that I should be able beforehand to repent of my sins and do penance for them, to love thee with my whole heart and receive the last sacraments worthily, that I may go into eternal life, through Jesus Christ thy Son our Lord. Amen.

To Any Virgin Saint or Martyr.

Hail, glorious virgin and martyr, St. N. ! as a rose among the thorns, as a star shining amid the fogs of earth, hast thou by thy faith, thy purity, thy love of thy neighbor,

and every virtue, shed light in this faithless, unloving, corrupted world. A thousand times I salute and bless thee, and rejoice from my heart at the honor and glory God has granted thee in heaven. I congratulate thee on the lily of virginity, on the palm of martyrdom, which distinguished thee so greatly from other saints. To augment thy joys I offer thee the most sweet heart of Jesus, and through that I recommend myself to thy special protection, that by thine intercession I may obtain a chaste heart, and a strong soul to overcome all temptations, to avoid all sin, to acquire all virtues, and at length attain the crown of eternal life. Amen.

A Salutation to St. Gertrude.

The Lord Christ gave a promise to St. Gertrude that every one who honored her should not leave this world without having received the grace to please the Lord by his conduct so much that he (the one honoring the saint) should enjoy the consolation of intimate friendship with him. (B. iv. ch. 20, 23.)

Hail, St. Gertrude ! I salute thee through the sweet heart of Jesus Christ. Thou art full of grace and full of love. Thou art blessed among virgins, and blessed is thy most amiable bridegroom Jesus Christ, who showed so much love for thee and adorned thee with so many graces. St. Gertrude, thou lovely, fragrant rose of paradise ! pray for us poor sinners, now and at the hour of our death. Amen.

St. Gertrude's Titles of Honor (as Christ himself gave them to her.—B. v. ch. 4.)

Hail, St. Gertrude! thou chaste dove without gall or bitterness! Hail, thou chosen lily, whose purity was so well pleasing to God! Hail, thou rose among the thorns, whose patience rejoiced the Saviour so much! Hail, thou ever-bloming flower of spring, who by the fragrance of thy virtues prepared so much delight to the most holy Trinity! Hail, thou lovely bride of Jesus Christ, who wert so rich in his love! Through this heart of Jesus, overflowing with sweetness, I salute and praise thee, and through the same I thank him for the great love he bore thee, and for the numberless and priceless graces he conferred upon thee. To increase thy blessedness yet more, I offer the heart of Jesus, whence sweetness is ever flowing, and beg of thee by that love and sweetness which he ever showed to thee, that thou will permit me to recommend myself to thine intercession, and obtain the grace from Jesus for me, that I may not die in mortal sin. Amen.

Thanksgiving to Christ for the Graces He Conferred on St. Gertrude.

St. Gertrude received the promise from Christ himself that as often as any person thanked God for the graces she had received, or offered praise to him on that account, such a one should be enriched by the Lord with just as many virtues and spiritual graces. And if this did not occur immediately, it would yet happen in God's own time. (B. v. ch. 31.)

I glorify, praise and adore thee, most kind Jesus Christ, source of all higher enlightenment! I return thee thanks also through those thanksgivings which the divine Persons of the most holy Trinity mutually confer on each other, for the rich and overflowing graces with which thou in thy benignity didst fill the heart and soul of thy most beloved bride, the blessed virgin Gertrude—nay, which thou didst heap upon her, when thou didst unite her indissolubly to thyself. Praised be the great condescension of thy divine goodness with which thou in thy superabundant beneficence didst lower thyself to the soul of thy beloved bride, that thou gavest thyself entirely unto her, like a captive, with sweet caresses and an entire affection. I beseech thee by the longing and desire of all creatures, and by the love with which thy divine heart and that of thy most beautiful bride love each other, that thou wilt purify my soul from all stain of sin, and adorn it with genuine virtue and spiritual grace. Amen.

A Petition in Order to Obtain Something from Christ through the Merits of St. Gertrude.

Christ the Lord promised St. Gertrude, that if any one glorified him, or returned him thanks on her account, and therewith entreated him for something, he himself in that love to which he had elected her (St. Gertrude) from all eternity would assuredly grant the petition, provided always, the petitioner prayed for things salutary to him self. (B. v. ch. 31.)

Most beneficent Jesus! may everything

found in the heights of heaven, or in the circumference of the earth, or in the depths of the sea, return thee thanks, and may that infinite, unalterable, and eternal praise which proceeds from thee and returns to thee offer these thanks incessantly to thee. And all this for the exuberant goodness with which thou didst pour in overflowing measure the stream of thy graces and mercies into the heart and soul of thy sweet bride St. Gertrude, and through which thou as through a chosen vessel hast revealed the hidden secrets of thy goodness to the world. For this I return thee thanks from my inmost heart and with all my strength, and by the inexpressible love in which from all eternity thou didst elect that loving soul to be the recipient of those special favors in which at the time of thy good pleasure thou drew her so gently to thyself, gave thyself to her so intimately, took up thine abode in her interior in so friendly a manner, and finally gave her to end her earthly life by a happy death. By this love, I pray thee most urgently, in union with all the creatures in heaven and earth and under the earth, that thou wouldest listen to my petition for a favorable hearing and for thy grace.

I remind thee, most beneficent Jesus ! of the divine promise which that beloved bride of thine received from thy overflowing generosity, namely, that thou wouldest surely fulfil the petition of those who invoke thee

through her merits, provided the petition be good for the one who asks it: moreover, thou hast promised that if thou dost not immediately grant it, yet in the future thine almighty power, wisdom, and goodness will compensate for it in a threefold degree. By these inviolable covenants, I therefore beseech thee, in all reverence, that thou wilt not leave me without consolation, but wilt grant my petition and make it conduce to my salvation. Amen.

Prayer to St. Gertrude During Temptation.

A zealous soul was so violently beset with bad thoughts that they almost induced her to consent. She then, following a higher inspiration, laid hold of a small linen cloth which St. Gertrude had laid on one side, and pressed it in all confidence against her heart, while she uttered the following prayer: and behold, the temptation left her. (B. i. ch. 3.)

O most sweet Jesus! I pray thee through the love with which thou didst keep the heart of thy chosen bride pure from all worldly inclinations, and elected her as a dwelling-place for thyself alone, filling her for that purpose with spiritual gifts, I beseech thee, by her merits, free me from this present temptation. Amen.

Litanies of St. Gertrude.

This litany contains no other title of honor than such as our Lord himself conferred on St. Gertrude. Believe, then, that through this litany thou mayst obtain much; for the Lord swore to the saint by the truth of his sufferings, and confirmed the oath by an appeal to his precious death, that when any one in love and good-will to her (St. Gertrude) performs a good work, and at the beginning and end of his prayer recommends its object to the Lord,

as here follows, such a one shall at his death receive as a merit of his own whatever happened in honor of the saint. (B. v. ch. 3.)

Offering before the Litany.

Lord Jesus! in union with that love which made thee come down to earth, and accomplish the work of man's redemption, I offer thee this my prayer:

Lord, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us!

Christ, graciously hear us!

God, Father of heaven, have mercy on us!

God the Son, Redeemer of the world, have mercy on us!

God the Holy Ghost, have mercy on us!

Holy Trinity, one God, have mercy on us!

Holy Mary,

All ye choirs of holy angels,

All ye saints and elect of God,

St. Gertrude,

Thou chaste virgin,

Daughter of the heavenly Father,

Chosen bride of Jesus Christ,

Temple of the Holy Ghost,

Joy of the holy Trinity,

Fragrant flower in the hand of Christ,

Ever-green flower of spring,

Rose without thorns,

Chaste dove without the gall of sin,

Thou earthly seraph,

Thou living sanctuary,

Thou strong confidence of thy adorers,

Pray for us.

Jesus Christ, bridegroom of St. Gertrude,
have mercy on us !

Through her humility,
Through her pure chastity,
Through her constant patience,
Through the glowing love she had for
thee,
Through the contentment her heart af-
forded thee,
Through the love thou hadst for her,
Through the love with which thou didst
elect her from all eternity,
Through the love by which thou drew
her so sweetly to thyself,
Through the love by which thou wert
so lovingly united to her,
Through the love by which thou didst
dwell well-pleased in her heart.

Through the love by which thou didst
close her life by a happy death,
Through the love by which she now par-
ticipates in everlasting joys,
Through the love with which thou lovest
all the saints, and givest them
joys,

Jesus Christ, Lamb of God that takest away
the sins of the world! Spare us, O Lord!

Lamb of God, that takest away the sins of
the world ! Hear us, O Lord !

Lamb of God, that takest away the sins of
the world ! Have mercy on us !

I commend myself to thy holy intercession
and rich merits, O holy virgin Gertrude,

Love always on us

and I entreat thee that thou wouldest consider the faithful love and steadfast trust that my heart cherishes towards thee, and inscribe my name in thy holy heart, placing me among the number of those for whom thou hast a special regard and wilt specially protect. I entreat thee obtain for me that through thy powerful intercession and thy rich merits, I may so live that my life may be well pleasing to God. Amen.

V. St. Gertrude, thou lovely virgin! Pray for me!

R. That I may be made worthy of the promises of Christ.

Prayer.

I pray thee, most benignant Lord Jesus Christ! that thou wouldest be mindful of the love and favor thou didst show to the virgin heart of St. Gertrude, through which thou wert induced to promise her that no sinner who would honor and love her should die an unprepared death. Therefore I beseech thee that thou wouldest grant this favor to me unworthy, and give me the grace to do penance for my sins, to amend my life, to love thee with my whole heart, and to die happy in faith and trust in thee. Amen.

Congratulation to St. Mechtildis.

Christ the Lord once said to St. Gertrude: "Whoever, with a devout heart, rejoices over the virtues which I have conferred on my elect Mechtildis, will one day in heaven, with inexpressible delight, receive from the soul of this my bride the reflection of all the benefits which

the splendor of my brightness has poured into this my bride Mechtildis, and that reflection will remain with him eternally." (B. iii. ch. 76.)

I congratulate thee and rejoice with thee, O spotless bride of God, St. Mechtildis! and I thank thy sweet bridegroom Jesus Christ for the immeasurable riches of grace which he, from the abyss of his superabundance, has poured into thee. Therefore I beseech thee, with all the fervor of devotion, that from the fire of thy love of God thou wouldest enkindle my tepid heart, and in union with the Passion and death of Christ procure for me, a miserable sinner, means of grace, with protection and security. (Ex Revelat. St. Gertrud. b. v. ch. 7.)

Thanksgiving to Christ for the Graces vouchsafed to St. Mechtildis.

Christ the Lord once said to a pious soul : "Whoever loves my dear Mechtildis on my account shall receive every token of friendship from me ; I will lower myself to him, and attract him to me. And whoever thanks me for raising Mechtildis to so high a rank, to him I will give a share in her graces, and will visit him at the hour of death with divine consolation." (Rev. Mech. b. v. ch. 29.)

Most benignant Jesus ! I thank thy kind condescension and goodness for having elected thy beloved bride St. Mechtildis to such great grace and adorned her with measureless virtues! I rejoice and return thee thanks for all the good thou hast effected in her and wilt continue to effect

for all eternity. I thank thee for the overflowing joys and the sweet repose which thou dost experience in and with her ; also for the loving condescension of thine influence with her. In like manner, I return thee thanks for the holy suggestions with which thou didst perfect her in spirit. Finally, I thank thee for the most perfect enjoyment with which thou didst delight thyself with her. But at the same time I beseech thee most earnestly, that thou wouldst make me a partaker of her merits, and adorn me with the splendor of her virtues. Amen.

Three Salutations to St. Mechtildis.

1. Hail, thou chosen one of the eternal Father, thou brightly shining light of the Catholic Church, who sheddest light and strength on the faithful by thy beautiful example and by thy powerful intercession ! I pray thee, obtain for me from the omnipotence of the Father a lively faith and firm trust. Amen.

2. Rejoice, thou chosen bride of the Son of God ! who by thy powerful intercession hast obtained for so many sinners the grace of inward repentance, humility, and penance ! I beg of thee that in union with the sufferings and death of Jesus, thou wouldst obtain for me, a poor sinner, the grace of a better knowledge of my sins, interior repentance, a deeper and still deeper humility,

and that all my sins may be rectified and atoned for. Amen.

3. Hail, loving daughter of the Holy Ghost! who already hast procured a true love of God for so many who have piously reverenced thee! I, too, beseech thee for this heavenly virtue, and also that thou wouldest impart to my cold heart some of thine own fervent love. Amen.

Prayer to One's Patron Saints.

My holy patrons, chosen friends of God! attracted by the delicious fragrance of your virtues, I have elected you above all other saints to be my special intercessors with almighty God, and I cherish so great a confidence and trust in you that, after almighty God and his sweet Mother, to you I confide the care of my well-being and of my salvation. I choose you again this day for my patrons, and surrender my body and soul into your hands. I recommend myself as truly and as urgently to you as Jesus on the cross, in his utmost need, commended his spirit into the hands of his Father. I pray you in the humblest and most interior manner to take charge of my eternal welfare and blessedness, and to assist me in all my necessities. On the other hand, I engage myself to do you homage, to love and serve you, and never to leave you till my death. I beseech you by the love of Jesus Christ, who now admits you to the participation of

eternal joys, to permit me to remind you of this our contract, that you may watch over me as a father over his child, and at the hour of death assist me. Amen.

Litanies of all the Saints.

Lord, have mercy on us !
 Christ, have mercy on us !
 Lord, have mercy on us !
 Christ, hear us !
 Christ, graciously hear us !
 God the Father of heaven, have mercy
 on us !
 God the Son, Redeemer of the world,
 have mercy on us !
 God the Holy Ghost, have mercy on us !
 Holy Trinity, one God, have mercy on
 us !
 Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 All ye holy angels and archangels,
 All ye holy thrones and dominations,
 All ye holy principalities and powers,
 All ye holy forces of heaven,
 All ye holy cherubim and seraphim,
 All ye holy patriarchs and prophets
 All ye holy apostles and evangelists,
 All ye holy martyrs and confessors,
 All ye holy bishops and doctors,
 All ye holy priests and Levites,
 All ye holy monks and penitents,
 All ye holy pilgrims and hermits,

Pray for us.

All ye holy virgins and widows,
All ye holy married people,
All ye innocent children,
All ye saints and elect of God,
Jesus Christ! Crown of all saints, have
mercy on us!

Pray for us.

Through their virtues and merits,
Through their patience and humility,
Through their self-denial, mortification,
and spirit of penance,
Through their labors and works,
Through their voluntary poverty and
indigence,
Through their prayers and tears,
Through their burning love and devotion,
Through their heartfelt aspirations and
desires,
Through their alms and generosity,
Through their mercy and compassion,
Through their torments and martyrdom,
Through their wounds and bloodshed-
ding,
Through all the sufferings they under-
went for thee,
Through the love with which thou didst
elect them for all eternity,
Through the love by which thou didst
attract them to thyself,
Through the love with which thou didst
abide so sweetly in their hearts,
Through the love by which thou madest
them participate in so many
graces,

Hear mercy on us.

Through the love with which thou didst receive them into heaven,
 Through the love with which at present thou dost confer upon them heavenly goods,
 Through the love which reigns between thee and them,
 Jesus Christ, have mercy on us !
 Lamb of God, that takest away the sins of the world ! Spare us, O Lord !
 Lamb of God, that takest away the sins of the world ! Hear us, O Lord !
 Lamb of God, that takest away the sins of the world ! Have mercy on us !
 V. Pray for us, ye dear saints of God!
 R. That through your merits we may attain to eternal happiness !

Prayer.

O Lord Jesus Christ ! thou crown and ornament of all thy saints, have mercy on thy poor people, on whom thy most holy name is invoked, and for the sake of thy saints, be gracious to us ! We place before thee all the martyrdoms and sufferings they underwent for thee, and humbly beseech thee for their sakes to deliver us from all evil, and conduct us to everlasting bliss. Amen.

Have mercy on us.

MANUAL OF ST. GERTRUDE.

PART X.

PRAYERS FOR THE PRINCIPAL FEASTS OF THE ECCLESIASTICAL YEAR.

At the Beginning of Advent.

O most benignant Jesus! at this present time, when Holy Church proposes to us the consoling mystery of thine Incarnation, I make an earnest resolution throughout this Advent to serve thee more zealously, more devoutly than before. Every action I perform through this solemn period I unite to the love which prompted thee to come down from heaven and take human nature upon thee, and for this love I return thee my thanks. As often as I bow my head or my knee, it shall be done in thine honor, to adore thee for taking upon thyself the form of a servant, renouncing thine own proper glory, to lower thyself for our salvation, descending from heaven to earth, on account of us sinners. With every breath I draw I would thank thee a thousand times for having by thine own free will become an

infant reposing in the lap of thy Mother. I pray thee, O Christ Jesus ! by all the graces which thy human nature received through its personal union with the divine nature, that thou wouldest grant me the grace to serve thee faithfully during this time of Advent, and often reflect with gratitude on the mystery so rich in grace of thine Incarnation, that I may for ever more participate in the fruits thereof. Amen.

Hymn for Advent.

Blessed be the most holy Trinity ! who, mindful of the human race, sent down to earth the long-desired Messias.

Blessed be God the Father ! who so loved the world that he spared not his only begotten Son, but gave him up, that we poor sinners might be redeemed.

Blessed be Jesus Christ, the Son of God ! who for love of us came down from heaven, clothed himself in our mortal flesh, and took our misery on himself.

Blessed be the Holy Ghost ! who effected the great miracle of uniting the divine and human nature in the womb of the Blessed Virgin.

Blessed be the Blessed Virgin Mary, who by her fervent love and humility drew down the Son of God from heaven and moved him to become man, while for nine months she carried him in her chaste womb, without ex-

periencing uneasiness, he being as if softly pillow'd on a couch of down.

O Jesus Christ ! what did thy blissful human nature think, when it saw itself united in one person with the Deity, and recognized that in this union it was truly the Son of God, the Saviour of the world ?

O Blessed Virgin ! what were thine emotions at the moment when the Holy Spirit of God formed thy Son within thy body with thy purest blood ?

O ye dear angels ! what were your thoughts when you saw your God humble himself in this manner, and, as if a prisoner, enclosed in the virgin body of Mary ?

O ye dear venerable patriarchs ! how overpowering was your joy, when the holy angel announced to you that your redemption was nigh, that the so long looked-for Messias had been conceived by a virgin ! How great was your interior rejoicing, how heartily did you thank God, how fervently did you long for a sight of your Redeemer and redouble your aspirations after him as you prayed : "Lord ! grant us thy mercy, show us the Saviour: send him whom thou art to send, and deliver us from this dark prison. Open, O earth, ye rocks, split asunder, that we may see our Saviour, and with our eyes behold him."

Dear, venerable patriarchs now reigning with Christ in glory ! obtain for me that I also may send up fervent sighs for the Saviour, and with you eternally behold him in heaven. Amen.

I adore thee, O adorable manhood of Jesus Christ ! even as all the angels of God adored thee. I remind thee of the inexpressible love and of the deepest compassion which thou didst bear in thy heart to all men, whose brother thou didst then become, and which was so great that thou wouldest willingly die for each individual sinner, to save them all from eternal death. Finally, I beseech thee that I may participate in the fruit of this thine Incarnation, that thy life and suffering may not have been in vain for me. Amen.

ON CHRISTMAS DAY.

Saluting the Christ-Child.

Hail, thou most lovely little Jesus ! thou sweetest love, far above all created love ! In the self-sufficiency of thy Divinity I salute thee, and in the desires of all Christendom I embrace thee.

Hail, most charming little Jesus ! thou noble plant of Nazareth, thou full rose of Jericho, thou heavenly flower from the root of Jesse, thou flourishing vine from the vineyard of Engaddi ! draw our hearts to thee, refresh them by thy sweetness.

Hail, most gracious little Jesus ! thou living bread of Bethlehem, thou innocent lamb of Jerusalem, thou born king of Judea, thou noble leader of the House of Israel, thou exalted prince of the whole land of

Galilee! receive us into the number of thy chosen servants.

Hail, most beautiful little Jesus! thou careful shepherd of the heavenly sheep, thou beloved fellow-brother of all the children of men, thou sweet plant planted by the Holy Ghost in the virgin heart of Mary, thou bright day-break, rising out of the dark night to the joy of the whole earth! ah, drive away from us the darkness of sin.

Glory and praise be to thee, O tender, darling little Jesus! From the utmost depths of my heart I praise and adore thee, that for love of me and of mankind it was thy will to lie in the manger and to suffer such great poverty and misery. I praise and adore thy tender limbs and thy tender hands and feet, and I magnify the inexpressible love which drew thee forth from the bosom of the heavenly Father down to a poor and miserable stable.

Glory and praise be to thee, O noble little Jesus! thou bright light of the eternal day-break! I salute and praise thee with the same fervent love with which thy Mother so intensely loved and praised thee.

Glory and praise be to thee, O most beloved little Jesus! thou sweet delight of eternal exultation, I salute and praise thee with the same love with which thy divinity embodied itself in thy manhood, and bound itself therewith in a true relationship.

Glory and praise be to thee, most estimable

little Jesus, thou joy and honor of the heavenly Father! I magnify thee and give thee thanks through thine own sweet heart which thou hast shown to the whole world through thy birth. I salute thee thousands and thousands of times, thou most beautiful little Jesus, thou all-sweet marrow of the fatherly heart, thou all-sweet refreshment of sick souls! I offer and present thee with the marrow of my heart, to thine eternal glory and service.

O Jesus, thou crown, thou love, thou joy, thou bliss of virgins, thou whose love made thee the Son of a Virgin! be thou glorified and exalted for ever and ever. Amen.

Glory and Praise of the Infant Christ.

All honor to the hour in which God became man!

All honor to the Blessed Virgin, who gave birth to Christ!

All honor to the holy angels who worshipped Christ in the manger! All honor to the tears which Christ shed in his holy infancy! All honor to the poverty which Christ suffered in the stable! All honor to the love which induced the infinite God to clothe himself in the flesh! By this love, O heavenly Father! and by all that thy dearest Jesus did and suffered in his infancy, have mercy on us poor sinners, now and at the hour of our death. Amen.

Offering up of these Prayers and Salutations.

Most sweet Jesus! all these salutations which I have offered in prayer, with a loving heart, in honor of thy holy birth, I commend to thy sacred heart, and offer them through that heart as simple heavenly roses and golden flowers. With these flowers I will decorate thy dear crib, and ornament the whole stable, and strew the floor to fill it with sweet fragrance, that in the midst of these heavenly flowers of paradise thou mayst repose softly and sweetly, and in refreshment of heart sleep peacefully. Amen.

Petition to the Newly-Born Infant Jesus.

Most beloved infant Jesus! I remind thee of the loving kindness and condescension with which thou didst leave the bosom of thy heavenly Father, and came through the purest body of the immaculate Virgin Mary into the misery of our indigence.

I remind thee also how, inflamed with love and going forth from this most pure body, thou didst gaze on thy Virgin Mother for the first time, with pleasing looks and smiling eyes, and by the charms of thy gracefulness didst fill her heart with joy and consolation. I now ask of thee to renew and double the joy that Mary experienced at thine Incarnation, for the augmentation of her bliss in heaven. Amen.

To Mary on Christmas Day.

Highly renowned Virgin Mary, thou most

venerated Mother of our Lord Jesus Christ ! I congratulate thee on thy happy delivery, and remind thee of the unspeakable honor which God conferred on thee, in electing thee to be his dear Mother. Blessed be thy holy name, and all thy holy limbs which bore the son of the eternal Father. Blessed be thy sacred breasts, which suckled and nourished the sweet infant Jesus with heavenly milk.

I honor, salute, and bless thee, O praiseworthy Mother, for myself and all men, on whom from that birth salvation is bestowed. I remind thee that for the sake of sinners thou didst become Mother of God. Remember, O loving Mother, what grace and dignity came to thee in that holy Christmas night, when the incomprehensible God willed to become really thy Son and he whom the heaven of heavens cannot contain was laid by thee in a manger.

O most beloved Mother ! lay thy dear infant Jesus in my heart, that it may be warmed up a little. I have compassion on him and thee, that you are both cast out and forsaken by the world. Oh, I pity you both on account of the great cold in the open stable, sitting and lying upon straw in the wind and snow, and no one there to offer you a warm room. Ah, poor abandoned Mother ! I beg of thee again, lay thy dear Child in my poor heart, that I may revive it and give it a thousand kisses. I beg of thee to remind thy dear Jesus of the poverty which

you suffered in the stable, and the many tears you shed together in love and sorrow, and obtain for me that I should always truly love this thine infant Jesus, and never drive him from my heart by any sin of mine. Amen.

Praise to Mary.

O thou most estimable vessel of all graces, most blessed Virgin Mary ! gate of salvation, root of Jesse, from which the flower of David sprang ! blessed be thy hands with which thou didst lay the Son of God in the crib, blessed be thy arms, in which thou didst carry him, the Salvation of the world. Blessed be those chaste breasts at which thou didst suckle Christ ! Blessed and praised be all thy limbs as many thousand times as they moved in the service of thy Divine Son ! O Virgin more than blest ! I remind thee of the first sweet look thine infant Jesus directed to thee, as thou sawest him lie before thee on the hay, and I pray thee, give me as sweet a look when I one day depart from this world. Amen.

On New Year's Eve (Close of the Year.)

Now, O dearest Jesus! is this year gone by; to-day is the last day. When so much depends on a good end, that if the end is good, all is good, I would wish to end this year well, and to atone for all I have done amiss during the course of it. First, then, I thank thee for having continued to uphold

my life, while so many who have not sinned so greatly as I, have died in mortal sin and are eternally condemned. I thank thee for the holy sacraments of confession and communion which thou hast so often graciously permitted me to receive, and by which thou hast purified and nourished my soul. I thank thee for all the bodily and spiritual nourishment, clothing, health, and for all benefits shown to me, which are more than I can recognize, much more repay. In thanksgiving I offer thee all that I and all men have done and suffered, together with all the good works that thy saints have ever performed, and what is deficient in defraying the debt, let thine infinite goodness supply it for me.

Further, I humbly beg forgiveness for all the negligences I have this year been guilty of in thy service, and for all the sins I have committed against thy holy commandments. O Jesus! when I look back on the year just gone by, I find I have committed more sins than there are hairs on my head. Ah, how many thousand and thousand idle, vain, impure, wrathful, suspicious, envious, and evil thoughts have I had! How many thousand useless, uncharitable, dishonorable, and injurious conversations have I held! How many thousand vexatious, evil, and sinful actions performed! How many hundred opportunities of doing good or of corresponding to grace have I lightly or obstinately neglected! All these and many

more other sins hast thou remarked in order to demand an account of them at the judgment seat. O righteous Judge! how shall I stand before thee? What shall I say and answer? Alas for my poor miserable self! well do I know that I can bring forward nothing in my justification. Therefore, like the debtor in the Gospel, I fall humbly at thy feet, and beseech thee for mercy and forgiveness. Forgive me, O my Jesus! ah, forgive me and blot out my misdeeds of the past year. I promise thee to amend in the future years which thou wilt give me, and to serve thee truly. In payment of the debt of the past year, I hereby offer thee all thou didst suffer in the stable at Bethlehem, and pray thee to accept it graciously, and of thy goodness to remit all my debts. Amen.

Here thank thy guardian angel for his love and fidelity, and say the prayer as in last chapter.

On New Year's Day.

O chosen bridegroom of my soul! from the depths of my heart I salute thee at the beginning of this year. I wish thee to be praised and adored by all the saints and angels in heaven; I wish that all men should know thee rightly, and that none should offend thee by any sin. As on this day the children of this world are accustomed to make each other presents, so I, as is my duty, will bring thee a little gift out of my poverty. I present thee with my

poor sinful heart ; if this is not adorned with virtues, it is, however, animated by an earnest, zealous will to serve thee through the coming year in all diligence. I unite this poor heart with thy noble heart, and give it up to thee as thy possession, that thou mayst rule it according to thine own will. Together with my heart, I offer thee all the energies and emotions of my soul and body, all my thoughts, words, and works, my business and my cares, my sufferings and trials, in short, all that throughout this year I may have to suffer, hope, and wish for. I unite all these with thy most holy merits, and desire that it may contribute to thine eternal glory, and to the salvation of the living and the dead. I beseech thee then, my God and my all ! to accept this act of worship, and grant me thy divine grace, to spend this whole year in a holy and useful manner, to avoid all sins and occasions to sin, to increase in virtues and merits, and should this year be my last on earth, to die a happy death. Amen.

Here may be added the offering and covenant with God of the morning devotions, and "Covenant on the First Day of the Month." And as this is the Feast of the Holy Name, say the Litany of the same, p. 154.

Three Offerings on the Feast of the Epiphany.—(Three Kings' Day.)

As on the festival of this day, St. Gertrude, in imitation of the three holy kings, brought as offerings, instead of myrrh, the body of Christ, instead of incense, his soul, instead of gold, his divinity, Christ appeared to her and

presented these three gifts as a precious gift to the most holy Trinity. As he went through heaven with these, the saints fell on their knees in adoration. And St. Gertrude became intuitively aware that when any one offers to God the works and merits of Christ, this offering is of so exalted a character that the saints kneel in worship, not being able to express in words the high dignity of the act. (B. iv. ch. 6.)

O most holy, most glorious Trinity! in union with the worship which the three holy kings paid to Jesus in his mother's lap, I also worship thee, and instead of the myrrh which they offered thee, I offer to thy most high majesty, from the bottom of my heart, the all-holy body of Jesus Christ, with all the mortifications and sufferings which he himself endured in it. I offer thee the bitter myrrh of the many tears he shed in the hard manger, because he saw that he was so despised and cast out, and knew that the whole world would be ungrateful towards him and the many benefits he conferred on it. I offer thee the bitter myrrh which in his torturing scourging, in his contemptuous crowning, in his painful carrying of the cross, in his ignominious crucifixion, penetrated his heart and the marrow of his bones, and filled him with bitterness.

O my dear God! with an upright heart, I offer all this to thee in union with the love with which Christ offered all his sufferings to thee, and I entreat thee to accept it with pleasure, and through it destroy and pardon all the sins of the world. Amen.

2. O most holy Trinity! with the three holy kings I prostrate myself before thee, and with the utmost reverence adore thee. Instead of the incense with which they presented thee, I offer thee the most noble and more than blessed soul of Jesus Christ, with all the good pleasure thou hast ever taken in it. I offer thee the fragrant, precious incense of the burning desires which Christ ever cherished towards thee. I offer thee the more than heavenly incense, compounded from the mixture of the sweet spices of his holy devotion with his burning desires, his humble obedience, his heartfelt thanksgiving, and his fervent love, which has ever ascended before thee as a sweet odor. All these I offer thee in union with the love with which Christ offered up every exercise of his holy soul, and I beseech thee by this offering to compensate and atone for all the negligence and omissions of duty which from the beginning of the world to this hour have taken place. Amen.

3. O most holy and ever blessed Trinity! with the three holy kings I fall on my face before thee, and adore thee with the greatest reverence. Instead of the gold they presented to thee, I, with a sincere intention to do thee as much honor as is possible to a mere creature, present thee with the highest, the most worthy, the ever-blessed and more than blessed, the unparalleled Deity of Jesus Christ, with all the treasures and graces

comprehended therein. I offer thee the brilliant and precious gold of all the perfections and virtues, of all the joys and delights which this incarnate Deity has ever afforded thee. I offer thee the precious gold of love, friendship, truth, fidelity, ever-enduring bliss, which one Person of the Trinity exhibits to the others in an incomprehensible manner.

All this I offer thee in union with the love with which the divinity has united itself to humanity, and I pray thee from the superabundance of this offering to increase thy grace in pious hearts, and double the happiness of the blessed. Amen.

At the Beginning of Lent.

As St. Gertrude once asked Christ our Lord at the beginning of Lent to confer on her the grace to keep it well, Christ said to her. "When a person, for love of me, offers himself of his own free will, to keep Lent, seeking not his own honor, but mine, I accept this, who have no need of your goods, as graciously as an emperor would accept from a faithful subordinate prince the offer to provide his table daily with the best food, at his own cost." (B. iv. ch. 54.)

Most beneficent Jesus! now that the forty days' fast begins, which we were taught by thy example, and which was ordained by the holy apostles, I propose to myself, and voluntarily offer to observe this strictly, not for my honor, but for thine. For this purpose I unite all my abstinence, fasting, watching, prayers, labors, hunger, thirst and other works of penance, as well

all I do, as all I suffer, with the holy forty-days' fast thou didst keep in the desert. In honor and requital of these mortifications and this self-denial I will now begin this fast and willingly abstain from eating meat, from luxuries in food and drink, from superfluous conversation or pleasure. I pray thee, on this account, thou wouldest graciously accept my desire, and grant me the grace to begin this fast to thy honor and glory, and persevere to the end. Amen.

PRAYERS FOR EASTER DAY.

*Five Easter joys which Christ Explained to St. Mechtildis.
(B. i. ch. 24.)*

1. All-benignant Jesus ! I adore, glorify and bless thee from the bottom of my heart, and I remind thee of the unspeakable joy which thou experienced on Easter-day, when thy most blessed humanity in the resurrection received from the Father the glory of divine brightness, and from the glorious divinity united with it made all thine elect participants in external glory. By this inexpressible joy, which at that time thy divinity received from thy humanity, and thy humanity from thy divinity, I pray thee, O Jesus ! that before my death thou wouldest give me the taste of thy divinity, and sustain it in me throughout all time. Amen.

2. All-benign Jesus ! I adore thee, glorify, and bless thee, and I remind thee of the in-

expressible joys which thou didst experience when, instead of the bitterness which had filled all thy body with suffering, the most rapturous ecstasy of delight poured itself through every limb. Through this inestimable joy, I pray thee, O most beloved Jesus, that thou wilt give me the light of knowledge and of understanding, that I may know what is agreeable to thee. Amen.

3. All-benign Jesus ! I adore thee, glorify, and bless thee ; I remind thee of the inexpressible joys which thou didst experience when with so much delight thou didst present thy precious jewels to thine eternal Father, namely, thine own all-holy soul and the souls of those whom thou hadst redeemed. Through these joys, I beseech thee, present my soul to thy Father at the hour of my death, and pay all my debts for me. Amen.

4. Most benign Jesus ! I adore, glorify, and bless thee, and I remind thee of the unspeakable joys thou didst experience when thy heavenly Father gave thee full power to enrich and endow thy dear friends, which at so great an expense of trouble and dear-bought merits thou hadst acquired. By these joys I beg of thee to give me a share in the fruit and communication of thy sufferings and painful toils. Amen.

5. All-benign Jesus ! I adore thee, glorify, and bless thee, and I remind thee of the inexpressible joys which thou didst feel when

thy Father, with an eternal and indissoluble bond, associated thy redeemed with thee, that from this time forth they should be co-heirs and guests at the table in thy kingdom. Through this great joy I entreat thee to grant that I may be one of the blessed community of thine elect, that I may love and praise thee to all eternity. Amen.

Easter Hallelujahs.

I bless and praise thee, O most benign Jesus ! in union with the exquisite hymns of praise with which all the saints together exultingly extol the sweet delight shed by thy divinity on thy glorified manhood, indued with heavenly brightness and immortality in compensation for the multiform bitterness of the suffering and death undergone for man's salvation. Amen.

I praise and bless thee, O most kind Jesus ! in union with the exquisite hymns of praise with which all the saints together exultingly extol the sweet delight of agreeable colors, with which the eyes of thy humanity gazed rapturously on the blossoming fields of the all-holy and undivided Trinity. Amen.

I praise and bless thee, most benign Jesus, in union with the exquisite hymns of praise with which all the saints together exulting, celebrate the sweet delight with which the ears of thy divine humanity were ravished by the sweetly-resounding lute-like strains of love at all times sung before the most

holy Trinity, with the never-ceasing praises of all saints and angels. Amen.

I praise and bless thee, O most benign Jesus, in union with the exquisite hymn of praise with which all the saints together exultingly extol the sweet delight of the heavenly fragrance with which thine immortal humanity was rejoiced in the most rapturous manner when near the most holy Trinity. Amen.

I praise and bless thee, O most benign Jesus, in union with the exquisite hymn of praise with which all the saints together exultingly extol the incomprehensible and inexpressible influence of thy divinity on thy humanity, through which thy humanity is now immortal, incapable of suffering, and instead of corporal pain, which it had formerly to feel, now enjoys for all eternity a double bliss of divine influence.

Easter Hymn of Praise, which, according to St. Mechtildis, the Angels sang to Christ on Easter Eve. (B. i. ch. 31.)

Holy, holy, holy is the Lord God of Sabaoth; heaven and earth are full of his glory and magnificence. Amen.

Let us exult and be glad, and do honor to him, for the day of gladness is arrived. Hallelujah!

Worthy is the Lamb that was slain, to receive power, dignity, wisdom, honor, and praise. Amen.

Praise our God, all his servants, and all ye

who fear him, great and small. Hallelujah !

Happiness and glory and strength be to Him who sits upon the throne, and to the Lamb, for ever and ever. Hallelujah !

We thank thee, Almighty God, thou who art, and wert, and will be, because thou hast communicated thy power to Christ, thine anointed. Hallelujah !

Now is come the kingdom, the power, and the glory of our God, and of Christ his Son. Hallelujah !

Now is the power of the enemy overthrown, and the sting of death is plucked out and overcome. Hallelujah !

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be. Amen.

And I, thine unworthy creature, stand before thee, O Lord, King of kings ! and offer thee my whole being, with body and soul, to serve thee as long as I shall live, for the glorification of thy glorious resurrection. Amen.

Prayer for the May-days, (or for the Summer through.)

O most beloved Jesus ! now that May (or the summer) is here, at which time the children of the world invite each other to pleasant gardens and green meadows, and enjoy themselves, on which account, my dearest bridegroom, I invite thee to the green field and the pleasant garden. Come, my beloved, so dear to my heart ! Come, I will

lead thee to the pleasantest of all gardens, namely, to thine own supernatural, divine heart. This thy heart, rich in love, which the holy Trinity itself planted, and which is more beautiful than any garden, I offer and present to thee with all the bliss which it received from the Godhead and shared with devout souls. Instead of the green grass, I offer thee every breath drawn by thy sacred humanity from the holy breast, and which was breathed forth in praise of God the Father, and for the salvation of the world. Instead of fragrant roses, lilies, violets, and all other flowers, I offer thee the thoughts of thy most noble soul, that thou mayst be refreshed by their lovely smell. Instead of gorgeous blossoming trees, I offer thee all the virtues thou didst practice as a man, and with the fruits of which thou didst rejoice thy Father, that by looking on them thou mayst rejoice anew. Instead of the nicely flavored grapes now just sprouting forth, I offer thee all the holy words which flowed from thy divine heart and were spoken by thy sweet lips, that they may hang before thee, to give thee pleasure, like the luscious grapes of Engaddi. Instead of rippling brooks and silvery springs of water, I offer thee all the precious tears which thou didst shed out of compassion for men, in thy childhood, in thy youth, in thy manhood. Finally, instead of the sweet song of birds and the joyous tones of music, I offer thee

all the movements of thy sacred heart and all the fervent aspirations which arose therefrom.

All this I offer thee with as true-hearted a love and intention as ever a pious soul offered thee anything pleasant in order that ever-enduring joy and blessedness may spring from it.

Accept this well-bedecked and ever-green May (summer) season, which in the midst of heaven I place before the throne of the most holy Trinity, that thereby I may delight and rejoice the whole court of heaven with its loveliness. Amen.

On Ascension Day.

As St. Gertrude was reciting the following little prayer very often on this day's festival, these prayers took the shape of well-toned musical instruments, whose play delighted the Lord, and he accepted it with great pleasure; she also saw that every prayer she recited devoutly played in a lovely manner before God; but those in the recitation of which she was inattentive gave forth discordant tones. (B. iv. ch. 36.)

Hail, O sweetest Jesus, thou blooming bridegroom ! I salute and bless thee in that transport of joy in which thou didst ascend to heaven. Amen.

During this octave the crown of stars, or the three flower bushes, or the 1,000 salutations, may be prayed. To which add the following offering :

Offering to be Spoken after every Prayer.

Most beloved Jesus ! the little prayers I have recited in thy honor I make over to thy

sweetest heart, that thou mayst amend and make them better. I offer them to thee, thus amended and perfected, as a lovely ornament with which I desire to adorn thy holy wounds and the limbs of thy holy body that thou mayst so much the more gloriously beam and shine, to the greater honor of thy stupendously magnificent ascension. I offer for the renewal and increase of all the joys which thou didst feel in thy blessed soul and glorified body as, amid the highest demonstrations of jubilant triumph, thou didst ascend to heaven to place before thy Father the glory of thy victorious manhood. Amen.

Prayer on (Whit-Sunday) Pentecost.

All pious persons are accustomed to keep with special reverence the nine days after the Ascension, and during that time specially to invoke the Holy Ghost. With this view, do thou also pray seven times a day the following little prayer, in honor of the seven gifts of the Holy Spirit.

Honor and glory be attributed to thee! O sweetest, most consoling, most gentle, most lenient, most friendly, most merciful, most kind Holy Ghost! Thou sweet consolation of devout souls, fill my heart with thy seven graces and gifts. Amen.

Aspiration to the Holy Ghost.

O thou Holy Spirit, rich in love, thou sweet consoler of all pious souls! ah, come to my poor soul and enlighten it with the holy light of thy grace. Come, thou true Father

of the poor ! and out of thy consoling treasures, come to the help of the great poverty of my needy soul.

O thou most benignant Holy Spirit, thou generous dispenser of all gifts ! behold how tepid, how cold my heart is ! I beseech thee to confer upon me one spark of holy love and of true devotion. To thee do I appeal with the whole desire of my heart, O dear Holy Spirit ! I pray thee from the depths of my soul, that thou wouldest have pity on my utter poverty. Ah ! extend to me thy gentle kindness and thy grace ; kindle in me the fire of chaste love and attract me to thyself. Despise me not when I call upon thee so sincerely.

O sweetest Spirit of God, the third Person in the Holy Trinity ! come to me, and refresh my weary, my sick heart with a drop of thy consolation. It is written that thou art a divine dispenser of goodness and consolation : therefore, with heartfelt confidence, I come to thee, and I will not depart until thou hast granted my prayer.

I beseech thee, restore to me the original grace of baptism, which I have so often lost by sin. Make me again a child of God, and be to me in all my necessities a divine helper and protector.

I beseech thee, through the blood of Jesus Christ, press thy unction into my heart, that I being anointed by thee may never forget thee, or be forgotten by thee, but ever

remain united to thee, by the bonds of purest love to all eternity. Amen.

Seven Prayers to the Holy Spirit, which Christ Himself revealed to St. Mechtildis.

1. Thou most sweet Holy Spirit! true fountain of all grace! who on the holy day of Pentecost didst so perfectly purify the hearts of the apostles from all sin, by the fire of the divine love, that they were prepared to become an ornate dwelling-place for thee, I beseech thee, that thou wouldest purify my poor heart through thy grace, that it may appear quite pure before the eyes of God. Amen.

2. Thou most benign Holy Ghost! who on the holy day of Pentecost didst melt the hearts of the apostles in the fire of thy divine love, so that their hearts flowed into the heart of God and were received in his image! I beseech thee, that by this same fire of love my heart may be so entirely freed from all earthly thoughts that I may be converted to God and become entirely united with him. Amen.

3. O Holy Ghost, most rich in love! who on the holy day of Pentecost didst so inflame the hearts of the apostles that they, heretofore timid and weak and full of self-love, became so strong and steadfast that they did not even fear to die, but rather reckoned it a joy and honor vouchsafed to them, when they had to suffer shame and

disgrace for God's sake, I pray thee that thou wouldest strengthen me, through thy love, against all evil, and make me steadfast in all good, that I may not only patiently suffer all contradictions, but accept them joyfully. Amen.

4. Most charitable Holy Ghost! who on the holy day of Pentecost filled the hearts of the apostles so lavishly with the wine of divine love that they, being inebriated with love, forgot themselves, and desired neither honor nor advantage on their own behalf, but sought only the honor and glory of God in all things ! I beseech thee, that thou wilt also inebriate my soul with the wine of divine love, that in like manner I may desire for myself neither honor nor possessions, but seek alone the honor and glory of God in all things. Amen.

5. O most brilliant Holy Ghost! who on the holy day of Pentecost didst so richly penetrate through and through the hearts of the apostles with heavenly sweetness that from that time no earthly joy and no human consolation could turn them away from God, I pray thee that thou wouldest also fill my heart with heavenly sweetness, that it may never more take pleasure in earthly joys and delights. Amen.

6. O most tender and gentle Holy Ghost! who on the holy day of Pentecost didst so take possession of the hearts of thine apostles and so inspire them with love for heavenly

things, that from inexpressible love to God they were ready, if necessary, to go to him through a thousand deaths, I pray thee to inflame my heart in such a manner with love of divine and heavenly things, that from my whole heart I may desire God alone, and esteem death with all its pain as nothing. Amen.

7. O ever-blessed Holy Ghost! who on the holy day of Pentecost didst with thy seven gifts so arm and equip the hearts of the apostles that they appeared before God and the angels in the highest beauty and decoration, I beseech thee that by thy seven gifts, as with seven precious stones, thou wilt so adorn my soul, now defaced and deformed by sin, that it may appear before the eyes of God quite beautiful and perfect. Amen.

On the Feast of the Holy Trinity.

Often repeat the following little prayer, which St. Gertrude prayed and offered on this day. (B. iv. ch. 41.)

Glory and honor be to thee, O thou infinite, most glorious, most mild, most adorable, most ineffable Holy Trinity! Honor and glory be to thee, as before all times, so now, and in eternity.

On Corpus Christi Day.

Often say the following prayer:

Glory and thanksgiving be to thee, O infinite, most glorious, most sweet, most mild, most adorable, and ineffable Trinity! for

the most holy Sacrament of the Altar.
Amen.

Often pray the three hymns of praise to the Blessed Sacrament, as given after Mass: as also the act of adoration.

Litany of the Blessed Sacrament.

Lord, have mercy on us!
 Christ, have mercy on us!
 Lord, have mercy on us!
 Christ, hear us!
 Christ, graciously hear us!
 God, the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
 Thou living bread, that came down from
 heaven, and givest life to the
 world,
 Thou bread containing all sweetness in
 itself,
 Thou hidden God and Saviour,
 Thou delicious fruit of the elect,
 Thou marvellous bread of angels,
 Thou fruit of the tree of life,
 Thou inexhaustible fountain of grace,
 Thou ever-enduring sacrifice,
 Thou immaculate Lamb,
 Thou most exalted pure table of the
 Lord,
 Thou food of blessed spirits,
 Thou hidden manna,
 Memorial of the wonders of God,
 Treasure of the elect,

Have mercy on us.

Supernatural bread of souls,
Refreshment of holy minds,
Word of the Father, made flesh and
dwelling among us,
Sacred host,
Chalice of benediction,
Mystery of faith,
Most excellent and venerable Sacrament,
Most holy of all sacrifices,
The true atonement for the living and
the dead,
Heavenly antidote against sin,
Most wonderful of all the miracles of
God,
Living memorial of the Passion of our
Lord,
Plenitude of all gifts,
Special memento of divine love,
Overflowing fountain of God's goodness,
Most holy and sublime mystery,
Food of immortality,
Awful and life-giving Sacrament,
Bread made flesh by the omnipotence
of the Word,
Unbloody sacrifice,
Food and guest,
Sweet banquet at which the holy angels
are present to serve,
Sacrament of piety,
Bond of peace and unity,
High priest and victim,
Spiritual delight tasted at the spring,
Comfort of the afflicted,

Have mercy on us.

Viaticum of those who die in the Lord,
Have mercy on us.

Pledge of future glory, have mercy on us.

Be merciful unto us ! Spare us, O Lord !

Be merciful unto us ! Hear us, O Lord !

From the unworthy reception of thy
most holy body and blood,

From the concupiscence of the flesh,

From the concupiscence of the eyes,

From the pride of life,

By thine ardent desire to eat this pass-
over with thy disciples,

By thy deep humility in washing the
feet of thy disciples,

By thy infinite love in instituting this
sacrament,

By thy precious body and blood, truly
present in this sacrament,

By the five sacred wounds of this most
holy body, which thou didst re-
ceive for us,

We poor sinners, beseech thee to hear us, O
Lord !

That thou wouldst preserve and increase
our faith, reverence and devotion
towards this admirable sacrament,

That from the death of sin, thou wouldst
awaken us to eternal life,

That thou wouldst destroy and root out
all that is sinful in us,

That thou wouldst strengthen us in thy
grace and love,

That thou wouldst preserve us from all
the deceits of the devil,

O Lord, deliver us.

We beseech thee, hear us.

We beseech thee, hear us

That by sincere confession and penance
we may be disposed for frequent
and fervent reception of this
divine sacrament,
That thou wouldest preserve us from all
unbelief, heresy, infidelity, and
blindness of heart,
That we may for evermore rejoice in
thee with a holy joy,
That thou wouldest enkindle in us the
fire of thy love,
That thou wouldest unite us, in the bonds
of eternal love,
That at the hour of death, thou wouldest
strengthen and defend us by this
heavenly viaticum,
That thou wouldest conduct us to the ban-
quet of eternal life.

Son of God,
Lamb of God, that takest away the sins
of the world ! Spare us, O Lord
Lamb of God, who takest away the sins of
the world ! Hear us, O Lord !
Lamb of God, that takest away the sins of
world ! Have mercy on us, O Lord !
Christ, hear us !
Christ, graciously hear us !
Lord, have mercy upon us !
Christ, have mercy upon us !
Lord, have mercy upon us !

Our Father, etc.

V The glorious and merciful God hath
erected a monument of his miracles.

R. He hath given food to those who fear him.

V. Bread from heaven hast thou given to us, O Lord!

R. That contains all sweetness and delight within itself.

V. From thine altar, O Lord, we received Christ:

R. In whom our hearts and our flesh rejoice!

V. Lord, hear my prayer!

R. And let my cry come unto thee!

Prayer.

O God, who in this wonderful sacrament hast left us a memorial of thy Passion, grant, we beseech thee, that we may so venerate the sacred mysteries of thy body and blood as continually to perceive in our souls the fruits of thy redemption, who livest and reignest for ever and ever. Amen.

On the Feast of the Purification (Candlemas Day.)

1. Most adorable Virgin Mary! I remind thee of the inexpressible joy with which from the day of the birth of the divine Son to to-day's joyous celebration, thou didst long for the time when thou mightst present to God the Father his and thy dear Son as a well-pleasing sacrifice, namely, that one in whom and on account of whom all the sacrifices offered from the very beginning of the world have been pleasing to God. I pray

thee, obtain for me that I should have the earnest desire to see him one day in heaven. Amen.

2. Most blessed Virgin Mary! I remind thee of the most worthy preparation thou didst make for thyself and thy Son, thinking over in thy heart the words, the gestures, and what reverence thou shouldst make us of in presenting thy Son to the eternal Father, to his highest honor and for the advantage of the whole world. Obtain for me, I beseech thee, that I may worthily prepare for a happy end. Amen.

3. Most blessed Virgin Mary! I remind thee of the excessive devotion and gratitude with which thou didst lay thy dear Son on the altar, and on bended knees didst thank God for having chosen thee before all women to be the Mother of his only begotten Son. I remind thee also that thou didst offer this Son with devotion so great that were the devotion of all men gathered together in one human heart it would not bare comparison with thine. I pray thee to use a like devotion to-day, and to offer it for my salvation and for that of all for whom I am bound to pray. Amen.

4. Most blessed Virgin Mary! I remind thee of the deep stab thy heart received, piercing thee through and through, when Simeon prophesied to thee "Through thine own soul a sword shall pierce," which words gave thee so much trouble that all thy joy

was changed to grief. I beg of thee to offer this stab of the heart to thy Son, for all the shame and disgust that my sins have ever occasioned him. Amen.

5. Most sweet Virgin Mary! I remind thee of the excess of joy when thou didst find again thy dear little Jesus, while he was yet small. At times even then, when thou didst hold thy dearly loved Son in thy lap, the thought came that this child was the great God: thy head bending over his most holy head with sweet tenderness wept so many tears of love and devotion, that his divine head and face were quite wet with thy weeping. And then with what fervor of devotion didst thou not say these words, "Salvation and joy of my soul! sweetness of my heart, my dearly loved little Jesus!" By this joy I entreat thee, O sweetest Virgin! obtain for me from thy dear Son the grace that I may love him from my heart, and out of love sigh after and long for him at all times. Amen.

Annunciation of the Blessed Virgin Mary.

1. Most blessed Virgin Mary! I remind thee of the inexpressible honor which the most holy Trinity showed thee on this day, when thou wert chosen from among all women and virgins to be the Mother of God, and thou wert greeted by the archangel Gabriel with that wonderful salutation framed by the Holy Trinity itself. Grant

that I may always salute thee worthily with this same greeting, and that I may be numbered among the beloved children under thy special protection. Amen. *Hail Mary, etc.*

2. Most blessed Virgin Mary! I remind thee of the inexpressible joy and delight which thou didst experience in thy all-holy soul, and on thy blessed body, as the incomprehensible Godhead took flesh in thee and united itself with human nature. At the same time I beseech thee that thou wouldest pour a drop of this sweetness into my last hour, that I may be enabled the more easily to bear the pains of death. Amen. *Hail Mary, etc.*

3. Most blessed Virgin Mary! I remind thee of the inexpressible joy which thou didst feel in thy heart when thou saidst to the angel, "Behold the handmaid of the Lord, be it done unto me according to thy word!" and how with this expression thou didst wholly and fully resign thyself to the divine will in the fullest confidence and trust, happen what might. And I pray thee at the same time to be ever and always my faithful Mother and intercessor with God, and obtain for me the grace to be ever ready with a cheerful heart to submit to God's holy will. *Hail Mary, etc.*

At the Visitation.

Hail ! O most blessed among women!

transcendently happy Virgin Mary! I remind thee of the unspeakable joys which thou didst experience in those nine months when thou didst carry beneath thy heart the sweetest sweetness of all angels, Jesus Christ. What encouraging intercourse didst thou hold with him, as accompanied by many thousand angels, thou didst on this day carry him over the mountain! And again what joy was thine when thou didst become aware that, in virtue of thy salutation to Elizabeth, John was freed from original sin in his mother's body, that he leaped for joy in her womb, that Elizabeth was filled with the Holy Ghost, that Zacharias received the gift of prophecy, and that the grace of God poured itself forth over the whole household.

Then, Mary! praise him who chose thee above all creatures, and has blessed thee through the whole world.

Let thy soul magnify the Lord, and thy spirit rejoice in God thy Saviour, for he hath regarded the humility of thy heart, therefore shall all generations call thee blessed! He that is mighty hath done great things to thee, and holy is his name. His mercy is from generation to generation to them that fear him. He hath showed might with his arm: through thee he hath dispensed salvation through the world, by thee he hath put down the proud reign of Satan and overthrown his seat, through thee he

hath exalted his people to grace. He hath been mindful of his mercy, as he promised to our fathers, to Abraham and his seed for ever. Therefore, all glory and thanksgiving be to the most holy Trinity, who hath redeemed us through the blessed fruit of thy womb. Amen.

Assumption of Mary.

1. Most beloved Virgin Mary! with every movement of my heart, I salute and remind thee on the supernatural and inexpressible consolations which, while awaiting thine exultant departure from this earth, thou didst receive from thy beloved Son and all the saints. Amen.

2. O most glorious Virgin Mary! with every desire of my soul I greet thee, and remind thee of the transport of sweetness and incomprehensible delight which filled thy soul when, leaning on thy beloved, thou wert conducted to the heavenly palace amid the highest demonstrations of jubilee and triumph. Amen.

3. O blessed beyond all virgins. Blessed Virgin Mary! I salute thee, I bless thee with every power I possess, and I remind thee of that highest glory, a glory beyond all human comprehension, with which at the entrance of the kingdom of heaven thou wert received by the most holy Trinity and elevated above all the powers of heaven, to which honor and joy I wish thee joy with

my whole heart and sincerely rejoice with thee. Amen.

The Antiphon : Tota pulchra es.

As St. Gertrude was reciting in prayer this antiphon in commemoration of the friendly caresses which the Lord Christ had in these and other words addressed his Mother on earth, she saw the Mother of God filled with a wonderfully great sweetness, and surrounded by brilliantly shining stars, so that she rejoiced in a manner beyond all expression. (B. iv. ch. 9.)

Thou art all beautiful, O Mary! and no stain is in thee. Thy lips are as roses! honey and milk are under thy tongue, and the odor of thine ointments is more precious than that of any perfume! Lo! the winter is over, the rain has ceased, the flowers are sprung up, the blossoming vines put forth their fragrance, the voice of the turtle-dove is heard in the land. Arise, hasten, my friend, my beloved! come from Lebanon, come, thou shalt be crowned.

Lo, thou art beautiful, my friend! lo, thou art beautiful! thine eyes are the eyes of a dove, thy lips are like pomegranates, thy mouth is sweet as sugar and filled with roses. How beautiful thou art, my sister, my bride! thou hast wounded my heart with one of thine eyes, and with one hair of thy head. Arise, my beautiful, my beloved, come thou my dove into the hollow of the rock. Show me thy face, let thy voice resound in my ear, for thy voice is sweet and thy countenance is beautiful. Hallelujah!

Blessed art thou, O holy Mother of God ! thou art exalted above the choirs of angels in the heavenly kingdom. I entreat, O most benign Lord Jesus, that thou wouldest graciously pay to thy beloved Mother Mary the homage of this little prayer, as thou didst homage to her in these same words when thou didst call her to heaven, where thou livest and reignest with the Father and the Holy Ghost, one God. Amen.

On the Feast of Mary's Nativity.

Five reminders, which Mary herself taught to St. Mechtildis. (Book i. ch. 22.)

1. Ever-blessed Virgin Mary ! I remind thee of the excessive joy which is now thine, because thou now knowest the pleasure with which the most holy Trinity has ever regarded thee from all eternity. But especially did this triune Deity rejoice in such a degree at thy birth that from the overflow of their joy heaven and earth and all creatures rejoiced.

2. Ever-blessed Virgin Mary ! I remind thee of that excess of joy which is now thine, because thou knowest the pleasure which the most holy Trinity took in thee when they framed thee into such a being that the art of their omnipotence, wisdom, and goodness should be shown forth in the most glorious fashion, knowing well that this work of theirs would never be destroyed in thee. On this account the hour of thy birth gave them so

much gratification that they regarded thine infancy and youth with joy and delight.

3. Ever-blessed Virgin Mary ! I remind thee of the excess of joy which is now thine, because thou seest that God has loved thee so much above all other creatures that even before thou wert born he oftentimes spared the world from love of thee. Therefore He also willed that thy birth should happen before the time, that he might the sooner rejoice in thee.

4. Ever-blessed Virgin Mary ! I remind thee of the excess of joy which is now thine from knowing that God has exalted thee above all angels and men, in that, from the hour in which thy soul flowed into thine immaculate body, thou wert filled with the Holy Ghost, and preserved from original sin; therefore, like a rose among the thorns, and like a brilliant morning star in a dark night, didst thou arise into this world.

5. Ever-blessed Virgin Mary ! I remind thee of that excess of joy which is now thine, because thou knowest that the holy angels remember with joy that during the nine months in which thou didst lay hid in thy mother's womb, they served thee according to their order, because in the light of the most holy Trinity they knew that thou wert destined to be their queen and lady, and they strove the more earnestly to render thee faithful service that thou mightst be more and more fitted for the dignity to

which God from all eternity had assigned thee. Amen. *Hail Mary.*

During this octave daily offer up forty-five Ave Marias, in honor of the days in which the Blessed Virgin remained in her mother's womb: for when St. Gertrude once asked the Mother of God, what would be their reward who did this, she received for answer: "They would be participants in special graces and joys." (B. iv. ch. 53.)

On Michaelmas Day (St. Michael's Feast.)

As St. Mechtildis one day inquired of God what prayers should be offered to the holy angels, she received this answer: "Thou shalt offer nine Our Fathers in their honor, according to the nine choirs of angels." (B. i. ch. 53.)

1. O ye angels! I remind you of the love with which God hath created you and endowed you with so many gifts. By this love I entreat you to assist me in my necessities, and conduct me to eternal life. Amen. *Our Father, etc.*

2. O ye archangels! I remind you, etc. *Our Father.*

3. O ye virtues! I remind you, etc. *Our Father.*

4. O ye powers! I remind you, etc. *Our Father.*

5. O ye principalities! I remind you, etc. *Our Father.*

6. O ye dominions! I remind you, etc. *Our Father.*

7. O ye thrones! I remind you, etc. *Our Father.*

8. O ye cherubim! I remind you, etc. *Our Father.*

9. O ye seraphim! I remind you, etc.
Our Father.

Offering up these Nine Our Fathers.

Most sweet Jesus! these nine Our Fathers, which I have now prayed in honor of the nine choirs of angels, I make over to thee, that they may be amended and made perfect in thy most sacred heart, and thus offered to God the Father to the increase of their bliss. With these nine Our Fathers I would also thank thee for all the graces which thou from the beginning of their existence hast conferred upon them, and wilt continue to confer upon them throughout eternity. Amen.

On All Saints Day.

Say the following prayer which Christ himself taught to St. Mechtildis. (B. i. ch. 55.)

O ye holy patriarchs and prophets! I salute you through the sweet heart of Jesus Christ, and beseech you to offer to God for me the great desire you had for the coming of Christ in the flesh. Amen.

O ye holy apostles! I salute you through the sweet heart of Jesus Christ, and I pray you that you would offer for me to our dear God the fidelity and steadfastness with which by your preaching, while going through the world, you converted the nations to the faith. Amen.

O ye holy martyrs! I salute you through the most sweet heart of Jesus Christ, and

beseech you to offer to our dear God for me the patience with which you shed your blood for Christ's sake. Amen.

O ye holy confessors! I salute you through the sweet heart of Jesus Christ, and I entreat you to offer to God for me your great holiness, by which you showed to others alike by teaching and example the way of life. Amen.

O ye holy virgins! I salute you in the most sweet heart of Jesus Christ, and I entreat you that you would offer to God for me your purity and chastity, by which you deserved to be now nearest to Christ. Amen.

O all ye saints and elect of God! I salute you through the sweet heart of Jesus Christ, and to each of you I offer the same salutation for the greater increase of your bliss. I entreat you all together that each of you would offer to the most holy Trinity for me, a poor miserable sinner, all the merits, all the virtues and good works which you individually and together performed and perfected on earth to the honor of God. Amen. *Our Father. Hail Mary.*

Praise to God on All Saints Day,

Which Christ once taught to St. Mechtildis. (B. i. ch. 60.)

I praise, bless, and glorify thee, O Christ Jesus! for the eternal election by which thou drew to thyself the saints, and so confirmed them in this election, that although

some of them had fallen into great sin, yet thou didst consider the evidence of brightness to which they were called as though they had not sinned.

I praise, adore, and worship thee, O Christ Jesus! for the friendly calling by which thou didst draw thine elect to the kingdom of thine eternal glory, to which otherwise they would never have found the entrance.

I praise, exalt, and glorify thee, O Christ Jesus! for the most faithful participation of thy kingdom with thine elect, which thou to kings and queens hast granted with such plenitude and perfection that they seem less to be fellow-rulers with thee than to have received power to reign alone, for all which I thank thee everlasting in their name, and with all creatures give glory to thee throughout eternity. Amen.

A Very Powerful Little Prayer in Honor of Some Particular Saint.

I honor and salute thee, St. N.! through the sweet heart of Jesus Christ, and praise the priceless goodness of the most holy Trinity for all the graces and benefits, which from the inexhaustible spring of their riches flowed from thence to thy salvation. And for the increase of thy blessedness I offer thee this same sweet heart, humbly beseeching thee to stand by me faithfully in life and death, and help me onward to eternal bliss. Amen.

Commending One's Self to the Saint of One's Special Devotion.

O St. N.! I commend myself to thy powerful intercession and rich merits, beseeching thee from my heart that thou wouldest look upon the true love and strong confidence I feel for thee, that thou wouldest inscribe my name in thy holy heart, and place me in the number of those whom thou dost specially love and protect; that through thy powerful intercession and through the merits of thy holy life, I may so live that my actions may be pleasing to and find favor with God. Amen.

Prayer to the Saint Whose Festival is Celebrated.

I praise, bless, and glorify thee, St. N.! and wish thee joy with all my heart for the great grace and glory which the infinitely good God has from his pure mercy communicated to thee. I remind thee of the great, exceedingly great joy which came to thee on this day, when thou wert conducted into paradise by an angel. Reflect, O holy N.! what an inestimable honor was conferred on thee on this day, when thou wert placed before the throne of the most holy Trinity and received the crown of an eternal kingdom. For these and all the blessings God has ever granted thee I bless and praise for thee the incomprehensible and inexhaustible Goodness and return him thanks that without any merit of thine own he elected thee from all eternity to holiness so great, and led thee by

his grace so faithfully from one virtue to the other. For the increase of thy glory, I offer thee the sweetest heart of Jesus Christ, together with all the love and fidelity with which Christ ever loved thee and by which he granted thee these heavenly possessions. Lastly, I commend myself to thee, and rely on thy holy merits and powerful intercession, particularly at the hour of death, and I beseech thee most humbly and most fervently thou wouldest at that time, in compensation for my negligences and in payment of my sins, present thyself for me to the stern Judge, Jesus Christ, and offer to him the same diligence and zeal in my behalf which thou didst use for thyself in preparing for a happy end. Amen.

Three Reminders on the Feast of a Saint.

Which Christ himself taught to St. Mechtildis. (B. ii. ch. 60.)

1. I salute thee with a blessing, St. N.! thou brilliant jewel of heaven, and with a devout heart, overflowing with joy, because thou art enjoying heaven, where thou now knowest and seest perfectly and with exquisite delight how greatly God loved thee from all eternity and without thy merit elected thee to this bliss. Amen. *Hail Mary, etc.*

2. I salute thee as I bless thee, St. N.! thou chosen vessel of God! With a devout heart I remind thee of the sweet heavenly

flavor which penetrates incessantly thy holy soul whilst thou dost love and praise God with all thy heart eternally. Amen. *Hail Mary, etc.*

3. I salute and bless thee, O St. N.! thou pleasing flower of humility. With a devout heart I remind thee of the excessive joy which thou dost now enjoy in heaven, where thou hast entered on full possession of thy will and art quite free to do what thy heart may desire and wish for all eternity. Amen. *Hail Mary, etc.*

Offering.

Most sweet Jesus! these prayers which I have now finished in honor of St. N., I recommend and consign to thee, and I pray that in thine adorable heart thou wilt perfect them, increase them, and make them agreeable to the exaltation of his (or her) bliss; and with thy whole divine power present and offer them to God the Father as fragrant flowers of paradise.

And to thee, O holy Saint N.! I address myself imploringly and fervently, that thou wouldst ever pray for me before the throne of the most holy Trinity, that I may obtain grace and mercy, particularly at the hour of my death. Amen.



MANUAL OF ST. GERTRUDE.

PART XI.

PRAYERS FOR PARTICULAR CIRCUMSTANCES.

*Devoutly Kissing the Five Wounds in Reparation of Sins
Committed in Church.*

1. Most sweet Jesus ! from the depths of my heart, I kiss the wound of thy LEFT FOOT, in satisfaction for all the sins which have been committed in the whole Church in thoughts, desires, and evil diversions, and I beg of thee that thou wilt apply the sufficient satisfaction with which thou hast taken away the sins of the world to the renewing and real amendment of this thy Church. Amen.

2. Most benign Jesus ! from the innermost depths of my heart, I kiss the wound of thy RIGHT FOOT, in compensation for all the negligences and deficiences in good thoughts, holy desires and wishes, which have ever taken place in the whole Church, and I beseech thee to apply the estimable compensation by which thou hast paid the debt of and satisfied for the whole world to this thy Church, to repair her defects. Amen.

3. Most amiable Jesus ! from the inmost depths of my heart, I kiss the wound of thy LEFT HAND, in satisfaction for all the sins which have ever been committed in the world with words or works, and I beseech thee to apply the all-sufficient atonement by which thou hast satisfied for all our sins in words and works to the true perfection of thy whole Church. Amen.

4. Most merciful Jesus ! from the inmost depths of my heart, I kiss the wound of thy RIGHT HAND, in reparation of all negligence in good words and works which has ever taken place in the whole Church, and I beseech thee that thou wouldest apply the awful perfection of thy human nature, which revealed so strikingly the in-dwelling Godhead, to the whole Church in full compensation of all such failings.

5. Most amiable Jesus ! from the inmost depths of my heart, I kiss the most sacred wound in thy SIDE, and I entreat thee, from the depths of thy goodness, that after we have laid aside our sins and negligences and done penance for them, thou wouldest bring into thy Father's presence, the merits of thine own holy course of life, and apply them to thy bride the Church, for the increase of eternal happiness. Amen.

Prayer for Friends.

Most benign Jesus ! thou truest friend of all those who love thee ! thou who hast

commanded us to love our neighbor as ourselves, I entreat thee to show grace and mercy to my friends. I place all their crosses and suffering before thine eyes, and offer it to thee in union with the love with which thou on the cross complained of and with tearful eyes offered to thy heavenly Father thine inward and outward sufferings. O beneficent Jesus! I beg of thee to take them under thy care, even as once thy sweetest Mother took care of thee; and as she ever held thee in her heart, so would I commend to thee my friends, to be enclosed in thy most sweet heart. By the love with which thou didst receive this most holy heart to unite it indissolubly with thy Divinity, and which thou didst give to thy particular friend in token of a particular friendship, I entreat thee out of this sweet heart to procure for all my friends good things, to protect them in their trials, to guard them against sin, and in their adverse circumstances assist them. May the holy blessing which thou didst leave on earth when ascending into heaven come upon them, and may this blessing cause them to increase in all goodness and virtue. Amen.

Another Prayer for One's Friends,

Which was revealed to St. Gertrude by Christ. (B. iv. ch. 3.

Most beloved Jesus! all those who have recommended themselves to my prayers I re-

commend to thy divine protection and to that love which drove thee from the bosom of thy heavenly Father, to descend upon earth for the redemption of the human race. And in union with that love with which thou didst recommend thy spirit to thy Father I recommend them and plunge them within thy sacred heart. And this heart I offer thee again in union with that love in which thou didst receive the same when thou becamest incarnate for the salvation of men, and as a sign of singular friendship gave it tenderly to thy beloved friend. By this love I beseech thee do good to those for whom I am bound to pray. Amen.

Prayers for One's Enemies.

As St. Gertrude was once praying this prayer from her inmost heart, she saw how Christ offered to his heavenly Father all the fruits of his holy life, to make good all failings in thoughts, words, and works, or in whatever way she had ever sinned against him. (B. iv. ch. 24.)

From the inmost recesses of my heart, and with all possible love, I pray thee, most merciful Jesus, to grant me the grace to pardon all those who have offended me, in thought, word, deed, or in any way injured me, with the same love which thou hadst for those who crucified thee when thou didst pray for them on the cross. I pardon them from the bottom of my heart, and beseech thee not to punish them on my account, but confer on them as much good as they have wished or done me evil. Amen.

Prayer for Some Special Grace.

Most merciful Father! thou hast said we should appeal to thee in our necessities and thou wilt hear us; behold! I, thy poor creature, come to thee with childlike love and with heartfelt trust, and most humbly beg thee to grant my petition which thou thyself seest in my heart, if the granting of this petition be not against thy divine will. Ah, hear my entreaty, I beseech thee by the ropes and bonds with which thy beloved Son was so unmercifully bound; I entreat it by the spittle and the outrages by which he was so shamefully disfigured; I entreat it by the scourging and the thorns by which he was so barbarously wounded. Ah, most benign Father! deny me not this favor, since I do not ask it in self-reliance, but trusting in the Passion and death of thine only begotten Son. Look on those hands and feet which were bored with bonds and nails, and so painfully stretched and strained; look on that head which was pierced with thorns, forced deeply within the brain; look on that body, torn and gashed with numberless wounds. Ah, what could move thee, my dear God, if the bonds and nails, the scourge and thorns, the cross and death, undergone by thy dear Son, do not touch thee? What will induce thee to grant my petition, if the sighs and the bloody sweat, the prayers and the tears, the anguish and affliction, with the precious

blood of thy Son shed for us, do not incline thee to give me a favorable hearing ?

Behold, I present unto thee this suffering and death of thy Jesus, I offer it to thee, most humbly beseeching thee not to let me go hence with my prayer not granted. But above all, I beseech it of thee through thine own holy name, through thine own eternal divinity, and through thine own divine attributes and perfections.

Give me this grace, eternal Father, I pray thee, through thy dear Son, and through the Holy Ghost. Graciously hear my prayer, O Christ Jesus, I pray thee, through thy heavenly Father, and through the Holy Ghost.

O Holy Ghost ! I beseech thee also, grant me this my desire. I beg it of thee through the heavenly Father and his only begotten divine Son. O ye three divine Persons, I beseech you all three together and each one in particular, by the immeasurable love ye bear to one another, that you would graciously listen to my prayer and not deny me that for which I beg. O my God ! I will not depart until thou hast granted my desire, for I have the confidence that thou whom I have entreated by so many motives will not dismiss me unheard. Therefore I live in the consoling hope that my prayer will be accepted, that my petition will be granted. Amen.

Prayer for the Averting a Cross.

Father of mercies and God of all consolation, who through thy prophets hast said, Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me : I beg of thee to look upon me with the same eye of pity with which thou didst behold thy Son when he lay before thee on Mount Olivet bathed in a bloody sweat and thou didst send an angel to his relief. O most kind Father ! it is thy will that in our necessities we should have recourse to thee, and invoke thee for the averting of all evils. Therefore, behold me, because it is thy will, I beseech thee that if it consists with the salvation of my soul, thou wouldest deliver me from my present necessity. O most benign Father ! bow down the ear of thy mercy to my unworthy prayer and free me from my trouble.

At thy holy feet and before the eyes of thy mercy I lay all my crosses, I give them into thy hands to do with them as thou pleasest. O Christ Jesus ! I pray thee through the prayer so abounding in tears, which thou in thine agony unto death didst address to thy Father on the Mount of Olives, that thou wouldest unite this my prayer with the virtue and efficacy of that prayer and offer it to thy Father. With thy words and also with thy heart and lips, I pray thee for myself and for all in trouble and grief : Abba, Father ! everything is possible to thee : if it is thy divine will, take away from me this chalice of

affliction ; nevertheless, not my will but thine be done ! If such be thy will, O most benign Father, I would thou shouldst save me from this affliction through the Passion and death of Jesus Christ, but if thou wouldst have me suffer for a longer time, then grant me patience. Thou knowest how weak, how miserable I am ; thou knowest how impossible it is for me to bear this trouble of my own strength. Therefore I pray thee, of thy grace and mercy, at least so to temper the chalice that I may not be discouraged or faint-hearted, but that love of thee may make me strong, ready, and willing to suffer. Amen.

Offering of One's Self to Bear Suffering.

O most benign Jesus, in union with the love with which thou of thine own free will didst take upon thyself during thy whole life, contempt, humiliation, misery, and pain for our salvation ; also in union with the love by which alone thy divine heart is ever induced to send adversity to a human being, with this same love and intention, I offer my whole will to thy holy good pleasure, and from love of thee am ready to take from thy Fatherly hand, and by the help of thy grace patiently to endure as long as it pleases thee, disgrace, contempt, humiliation, sorrow, trials, temptations, suffering, and pain, that I may fulfil thy divine will. Amen.

When threatened with a cross or trouble, add to the above :

Especially, O my Jesus ! I accept the cross from the bottom of my heart that now stands before me. I will from love of thee, and trusting in thy powerful grace, bear it patiently, even with joy, as an assured wholesome medicine, prepared by thyself for me. The contradictions which come from thy hand, which thou thyself hast prepared for me, are precious to me; for thou knowest what is wholesome and advantageous to me. Grant me thy grace, and I will patiently bear and suffer them. Amen.

*The Antiphon of the Ever-blessed Virgin Mary, "Hæc est,"
as an Antidote Against Infectious Maladies.*

This is the excellent vase of the Comforter, of the Holy Ghost. This is the glorious city of God. This is the woman of virtue, of power. It is she who has crushed the serpent's head; she is more splendid than the sun, more beautiful than the moon, more dazzling than the dawn of morning, more excellent than the stars. O ye sinners, let us flee devoutly to her, and striking our sinful hearts, call out to her : Holy! holy! holy Mary! thou, our kind, benignant lady, deliver us from plague, pestilence, and sudden death, and by thine intercession make us thy companions in heavenly glory. Amen.

V. In all our trouble and anguish,

R. Come to our help, O ever-blessed Virgin Mary!

O God of mercy, God of goodness and of

forgiveness! thou who didst call out to the destroying angel: "It is enough! stay thy hand!" we pray thee by the love of the most blessed Virgin Mary, grant us the help of thy grace, that we may be delivered from all plague, war, and pestilence, may be mercifully secured against an unprepared evil death, and from the assaults of corruption: through thee, O Lord Jesus Christ, thou Saviour of the world and King of Glory, who livest and reignest for ever and ever. Amen.

Wholesome Medicine Against Infection.

By Pope Clement VIII.

He ascended the cross! hanging on the cross he endured a burning thirst. He suffered in both hands, he suffered through nails, spear, and cross. His wounds show us what he suffered. He has mercifully cleansed us from the great guilt of sin. He who committed no sin hath endured this pain for us; for the life of men was he nailed to the cross. Amen.

Prayer during Temptation.

Most sweet Jesus! assist me. Most kind Jesus! forsake me not! Most benign Jesus! by the power of thy holy name drive this temptation from me.

Kind Jesus! see how the artful, evil enemy besieges my poor soul, and against all equity, seeks to steal for himself that which

is thine, that which thou hast purchased by thy precious blood. O most kind Jesus, permit not the enemy to tread me under his feet, and exercise his tyranny on me. To thee, O Jesus! I commend my soul, my heart, and my body. Thou knowest well that I am much too weak, that it is impossible for me to conquer; therefore I pray thee to help me combat this powerful enemy. Reflect, O sweet Jesus! that it concerns thee ultimately: should the enemy conquer my soul all the trouble and suffering it cost thee to redeem it, would be in vain, would be utterly lost. Therefore I beseech thee, O my sweet Jesus! take thine own business in hand, and by the power of thy holy Cross and the merits of thy painful death, hurl down the ignominious foe. Amen.

Powerful Means Against Temptation.

Behold the cross of the Lord ! flee, ye inimical adversaries ! The Lion of the stem of Juda, of the root of David, hath conquered. Hallelujah !

Or with St. Francis, make the sign of the cross on the heart and say :

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

Seven Castles of Refuge.

1. O Almighty, eternal God ! I a poor, miserable being, commend and enclose

now and forever, my poor sinful soul, in the fortification of the most holy Trinity and in the strength of thy boundless mercy. Amen.

2. O Lord my God ! I, a poor, miserable being, commend and enclose now and forever, my poor sinful soul in the strength and keeping of thine eternal divinity and in the merits of the divine manhood of Jesus Christ. Amen.

3. O Emmanuel ! God with us ! I, a poor miserable human being, recommend and enclose now and forever, my poor sinful soul in the merits of thy holy life and in the strength of thy bitter Passion and death. Amen.

4. O holy and immortal God ! I, a poor miserable human being, recommend to and enclose now and forever my poor sinful soul in thy blessed divine heart and in the depths of thy five holy wounds. Amen.

5. O unconquerable and victorious God ! I, a poor miserable human being, recommend to thee and enclose now and forever my poor sinful heart in the fortress of the holy cross, which was sanctified on Good Friday by the divinity and humanity of Jesus Christ and sprinkled with his precious blood. Amen.

6. Awful God of Sabaoth ! I, a poor miserable human being, recommend to thee and enclose now and forever my poor sinful soul in the virtue and grace of the holy sacraments and in the priestly consecration, which are

now established through the whole of Christendom. Amen.

7. O strong and powerful God ! I, a poor miserable human being, recommend to thee and enclose now and forever my poor sinful soul in the intercession and merits of the most blessed Virgin Mary and of all the Saints, and in the indulgences and graces which are extended and merited throughout the whole world. Amen.

SPIRITUAL TESTAMENT.

Pious soul ! know that the following Testament, which has been compiled from the revelations of SS. Gertrude and Mechtildis, is a prayer so powerful, so well pleasing to God, and so consoling to the spirit, that to describe and explain the virtue of one article after another would excite thy wonder that beneath words so slight such power lay concealed. On this account I advise thee once every month, after holy communion, to recite it in prayer, or have it read aloud to thee, thou answering after every article: "Yes, that is my will, and my intention." I venture to promise thee that if during any sickness, thou prayest it only once with a pious heart, it will be a great consolation to thee in thy dying hour.

In the name of the Father, and of the Son, and of the Holy Ghost. As I a poor, sinful creature am well assured that, sooner or later, I must die, but do not know how it will fare with me in death, I will now, while yet in possession of my reason, treat with my God, and explain to thee, O my God, how I wish to live and to die. At the same time I confess that I am not thinking of making this testament for any profit or consolation to

myself, but solely because it is thy divine pleasure, and because thou art infinitely worthy to be loved and honored. But because my heart is utterly unfit to perform so important a transaction, I desire to do it in the power and efficiency of the most sweet heart of Jesus Christ, namely, with such deep humility, with such fervent love, and with such a pure and upright intention as Jesus Christ loved and worshipped thee, his eternal Father. My will and purpose is to perform this prayer not in my name alone, but also in the name of all the creatures who have ever existed, who now exist, or who will exist in the future, and in union with all the practices of devotion which were used by Christ and all the saints, and I desire to persevere in this work to all eternity. Look down, then, from high heaven, O benignant Father! even as if thou sawest thy best beloved Son on the Mount of Olives in his death agony, kneeling before thee with the greatest devotion, and didst behold him making his testament with thyself. Permit my testament which I unite with his to redound to thy greater honor and glory. Amen.

Here sign thyself with the sign of the cross and begin:

I, a poor sinful human creature, N. N., confess to thee most holy Trinity ! to the blessed Virgin Mary, to my dear angel guardian, as also to my holy patrons, whom I take to

witness that to-day I am making my testament, and hereby affirm anew that thou O God ! out of pure grace, created me for thyself, by thy Fatherly omnipotence and goodness, to be a reasonable being ; that thou didst redeem me from the power of the evil enemy by the bitter death of thy dear Son, Jesus Christ, and by the grace of the Holy Ghost sanctified me by baptism and the other holy sacraments, and although unworthy adopted me as thy child. Therefore I acknowledge thee alone as my true Lord and God, who hast perfect power over me, and to whom alone I belong with body and soul, to whom alone I am bound by duty, and whom alone I am ready to serve for all eternity to the best of my power.

All the graces and possessions which I have received throughout my life, in body or soul, I ascribe to thee alone, for thou from thine infinite mercy and through the intercession of thy dear saints hast given me a thousand times more of thy benefits than I have ever deserved.

Thou also hast conducted me through life with such power, wisdom and goodness as no creature was ever in a position to do. Clearly these are matters for which I thank thee infinitely, my dear, kind God, and in gratitude I freely lay my body and soul and everything I have received from thee at thy feet, resigning them and myself entirely to thy good pleasure.

I believe and confess the true Catholic faith, as also each and every article of the most holy Trinity, of the Incarnation of Jesus Christ, of the most blessed sacrament of the altar, and of the rest of the holy sacraments, of the veneration and intercession of the saints, and all other articles of faith. I confess and believe all this, as the true Catholic church believes and confesses it. In this true Catholic faith I desire to live and die, and would rather lose life and possessions, and give my blood, than swerve in any degree from this holy faith, or deny a single article of it. Yea, were any one standing behind me with a drawn sword, by the help of thy grace, I would a thousand times rather lose my head than do or say anything against this holy faith.

If perchance at the hour of my death (which may God avert) through temptation by the devil, or in any other way, I am led to think, speak, or do anything against this true faith, I hereby beforehand nullify and recall all such protestations, and I solemnly affirm that such must happen against my will. Therefore I recommend this my faith to thy divine omnipotence, wisdom, and goodness, and I enclose it in the purple wounds of Jesus Christ, and confide it to the faithful protection of my dear, holy patrons that it may be preserved untarnished and never be shaken

or weakened by any influence whatever.

I am sorry from the bottom of my heart for all the sins which from youth upwards to this present hour I have committed in thought, word, or deed against God, against my neighbor, and against myself, knowingly or ignorantly, by the neglect of good, or by the practice of bad actions, and I am sorry purely because by sin I have so often and so grievously offended and exasperated thee, my benign and most amiable God, and thine only begotten Son, Jesus Christ, who from love to me shed his precious blood, and suffered so painful a death, and the Holy Ghost, the divine dispenser of grace. Would that my sorrow for sin were so great as to break my heart for very grief into a thousand pieces! In compensation for such a contrition as this, which I do not possess, I offer thee the heavy, heartfelt grief which oppressed thy dear Son on account of my sins.

I also offer myself, am ready to give perfect satisfaction, by undergoing all the punishment thy justice demands of me. I accept it, to bear it patiently, that I may make good, as far as in me lies, the damage done by my fault to thy honor and dignity: only, O my God, protect me from eternal reprobation.

But that I may the more validly satisfy for my sins, I take my refuge in the super-abundant merits of Jesus Christ, and for the

complete acquittance and payment for my misdeeds I offer thee the most holy works of penance and of satisfaction which, from the moment he was laid in the crib to the moment that in the greatest agony he gave up his spirit on the cross, were performed by thy only begotten Son, Jesus Christ. I sink all my sins within his holy wounds, and in his bitter death, praying thee, my most dear God, to wash them away in the precious blood of Jesus Christ, and to destroy, burn them out, extinguish them in the fire of that love which constantly flames in his most holy heart.

I most humbly beg pardon of all, of each individual one whom I have in any way irritated, injured, or offended ; and am ready to make good every wrong or harm which I have ever done them in their honor or possessions, and all who have in any way offended me I forgive from the bottom of my heart, even as Christ forgave his enemies on the cross.

I also know and confess that through my own good works I could not attain salvation ; therefore I do not rely on them in the least degree, but I rely implicitly on thine infinite mercy, on the severe sufferings and death of our Lord Jesus Christ, and on the merits and intercession of all the saints. I have so firm a hope in all this that I cannot believe that thou wilt cast me off. Nay, had I sinned a thousand times more than I have

sinned in very fact, I would not even then doubt of my salvation ; for I know that thy mercy and the merits of Jesus Christ are infinitely greater than all my sins. In the contrition of my heart, and in firm confidence on that pledge of salvation, I am not afraid to stand before the severe judgment-seat ; for I cannot think thou wilt cast me out, because thou lovest me so tenderly and hast redeemed me at so high a price through the painful death of thy Son.

I offer to thee, O my God ! my soul and body, together with all I have or shall have, to thine eternal praise, and this so sincerely, and with such perfect surrender of myself, as thou, O my God, canst desire, so that thou canst rule absolutely over me, after thine own holy will. I desire, thus, not to live one hour longer than it pleases thee I should live : I am ready to die whatever death, and by whatever sickness it may be pleasing to thy holy will to decree for me. Yea, even were it free for me to abide here for a thousand years, in all joys and pleasures, I would rather die now for thy honor and glory, if such were thy pleasure, than live one single instant against thy will.

I love thee, O my God ! from the bottom of my heart, purely because thou art a God so amiable, so kind, so sweet and merciful : and I desire to love thee for all eternity, even did I not hope for the least reward for doing so. I wish that I could love thee a

thousand times more than I do really love thee : I would even wish to have all the love that ever existed in a created heart. But because I cannot love thee enough, I beseech thee in my stead to love and praise thyself, with that infinite love and praise which alone can worthily love and praise thee.

Lastly, I testify that I desire to die as a true, faithful, pious Catholic Christian, and that I will receive the holy sacraments of penance, and of holy communion, and of the last anointing, with as much reverence as is possible to a poor mortal human being. If perchance at the hour of death I lose the use of my reason, I hereby testify that it is my desire not to die without these sacraments, but that I have prayed from my heart that they should be administered to me.

I also desire and wish from my heart, to participate in all the holy masses and prayers which shall be said after my death. I here bear witness before thee. O my God ! that could I set aside all the hindrances thereto, I would this day arrange that from this time forward and to the end of the world a holy mass for my poor soul should be said every day in every church in Christendom.

But since I cannot do this, I beg of thee, my most sweet Jesus ! that thou wilt offer thyself to thy heavenly Father for me in satisfaction for all the punishment which I am condemned to undergo. I beg of thee also, O Christ Jesus ! that at the hour of need

thou wouldst give my soul one, if only one, sigh from those sighs which were pressed out of thy troubled heart: and one, if only one, of those drops of blood shed by thy all-holy heart, and apply these for my benefit; joyfully would I then permit my spirit to depart hence. Amen.

If thou art living in a religious order, here renew thy profession, which if done from thy heart is, in the opinion of many spiritual teachers, as effective a means of calling down graces as was once the making of the profession itself.

Renewal of the Vows, for those in a Religious Order.

Further, O my beloved God! I thank thee from the bottom of my heart that thou hast withdrawn me from the dangerous world, and by thy holy inspiration called me to a religious order. I acknowledge—because it is the truth—that this is so great a grace that during my whole life I can never sufficiently return thee thanks for it. I must confess that I have not served thee so faithfully in this holy state of life, nor so eagerly and ardently used my endeavors to attain interior perfection as it was but fitting that I should do; but that on many occasions I have wasted the precious time which I should have used for self-improvement, and served thee very unfaithfully. This grieves me much. I am sorry for it from my inmost heart, and I desire from this time forth to amend my life, to serve thee better, O most

benign God, and to observe more diligently the rules, statutes and ordinances of the Order. I present and offer myself to thee again, as on the days of my clothing and my profession, so that I am ready to do all and suffer all that is imposed on me in this my holy state of life, during my whole lifetime. I accept of my own free will and offer to thee all my spiritual and pious exercises, all my prayers, confessions, communions, hearing of mass, contemplations, and aspirations, all my thoughts, my will, my desires and intentions. I offer to thee all my obedience, my mortifications, my humiliations, all the punishments and oppressions I undergo, all the displeasure and trouble, the want and poverty, the sweat and labor, the heat and cold, hunger and thirst, toils and sicknesses, and all the contradictions I meet with. I offer thee all the honors and riches, all the splendor and self-will, all the pleasures and enjoyments, and whatever else of what is agreeable or joyful that I might have been able to find in the world. Finally, I offer thee every step I take, all I do or concede, all my conversations and thoughts: in a word, I offer thee all I have and possess, in soul, body, or estate. All this I offer to thee, O my God! with the same object and intention, with the power and resolution, the same aim and end, as Christ, thy beloved Son, offered to thee all his actions and concessions. And all this I desire to perform in the most faith-

ful manner in the virtue and efficacy of the heart of Jesus Christ. And that thou mayst see that I am fully in earnest and speaking from my heart, I hereby renew the promises and vows I made to thee on the day of my profession. On which account I call all the angels and saints to witness, and beg of them to assist at these my vows, and by their intercession to obtain for me the grace to keep it unbroken to the end of my life.

Here lay the two first fingers of thy right hand on the book of the Gospels, and with unwavering and heartfelt earnestness speak the following oath:

O most holy Trinity, God the Father, God the Son, and God the Holy Ghost! I promise, vow, and swear to thee, the true and loving God, to the ever-blessed Virgin Mary, to the founder of our order, N., and to the angels and saints, that I will for all time keep the rules of St. N., as they are here kept in this cloister, and that I will live in obedience, chastity, and poverty. I swear this by thy divinity, by the five wounds of Jesus Christ, by the seven holy sacraments, by my soul and salvation: and I hereby dedicate and sanctify to thee my body and my soul, and surrender them to thy service for all eternity. †So help me God and his holy Gospel.

In the beginning was the word, and the word was with God, and the word was God, etc.

Sealing the Testament.

Now, O most holy Trinity! before thee and all the hosts of heaven, and before the whole world, I acknowledge, publish, and bear witness that all that is contained in this testament is my whole and earnest will, and that I desire therein to live and to die. I will never permit this my testament and these my vows to be upset or recalled, but during my life and at my death they shall remain unalterably in force. Should it ever by any mischance occur that I should recall this my testament, I here declare and testify in advance that any such recall is absolutely null and void. For which reason I appeal to thee, O most benign Jesus, to hinder such a proceeding altogether.

And because neither in heaven nor on earth do I possess a true friend on whom I can securely rely, save only thee, my Jesus! therefore I give this my testament into thy keeping, with the humble petition that thou wouldest thyself sign it with thy precious blood, and seal it with the seven gifts of the Holy Ghost as with seven seals. I also pray thee, most blessed Virgin Mary, and thee, O holy Evangelist St. John, and all of you, my holy patrons, that you confirm this my testament as true witnesses, and lay it away in the most revered heart of Jesus Christ, as in the treasure chamber of the most holy Trinity, that at any time it may be shown and laid before the divine majesty.

For greater security I will always keep a copy of this testament in this prayer-book, and sign it with my own hand, that it may be patent and publicly manifested before God and man, to whom it is that I belong with body and soul, and how I wish to live and die.

This I witness unto.

I, an unworthy creature of God, with my own hand.



MANUAL OF ST. GERTRUDE.

PART XII.

PRAYERS FOR THE SICK, THE DYING, AND THE DEAD.

THREE PRAYERS FOR A HAPPY DEATH.

Out of the spiritual exercises of St. Gertrude, and to be used with equal profit by those in health, as by the sick.

First Prayer

O God ! thou art love, but also justice itself: how shall I appear before thy face, laden with misdeeds, with the guilt of a sinful life, and the whole weight of my negligence upon me ! I have not only dissipated the time entrusted to me as a costly talent. I have squandered it for evil purposes and uselessly wasted it. Whither shall I go? to whom address myself ? in what place hide myself from thy sight ? Woe to me, a thousand times woe, had I no intercessor, to speak and answer for me, O my God ! Woe ! woe ! were I given over to that justice which measures and balances everything according to number and weight ! Most benign Jesus ! to thee I have recourse. I sigh to thee, from my inmost

heart: answer thou for me, obtain my pardon; be thou my intercessor, that my soul may live through thy grace. O Jesus, my love, from love to me taken prisoner, bound, dragged forth to an unjust judge in order to—thou that wert free from every stain, and only laden with that which love had laid upon thee—to bear the sins of the whole world. Thee I take to-day to accompany me before the justice seat. O Jesus, thou most amiable pledge of my salvation, go with me to the judgment, be thou my judge, be thou my intercessor! tell what thou hast done for me, how kind thou hast been to me, how dear thou hast bought me. Thou hast lived for me that I should not die; thou hast borne my sins that I should not perish; thou hast given thyself to death for me, that I might escape it; thou hast appropriated to me thy merits, that I may be enriched by them; then at the hour of my death, look upon thine own innocence with which thou thyself hast adorned me since thou on my account being unjustly condemned and adjudged to pay the penalty, hast satisfied every claim that can be made on me. Amen.

Second Prayer.

According to thy sweet and most lovely mercy, O God, by which thou dost soften the wrath of princes and dost adorn the thrones of kings with goodness, take me under thy protection, that I may be secured

from the evils threatening me, which I can but fear on account of my many and great shortcomings. Lo! the creditor is at the door, requiring from me the entrusted boon of life. The judge is asking his tribute for the time he lent me, and I cannot appear before him, because I am not in a condition to satisfy him. O Jesus, my love, the refuge of the miserable! soften thy Father, in my behalf; speak to him in thy love: say, I will save him. Yes, yes, my Jesus! speak for me, thou who for me, so compassionate, wert bound to the pillar, cruelly scourged for me, insultingly crowned for me, for me wert mocked at, and blasphemously outraged, only to become an intercessor and patron for me. The people of Judea refused thee for their king, that I might take thee for mine. Let thy cruel sufferings and torments quicken my soul: and let the heavy punishment thou hast undergone for our peace afford satisfaction for my sins. Anoint and penetrate my senses with the precious blood of thy glorious head and wash away the stains of my sins with the pains of thy most holy body. May the operation of thy senses cover my whole debt, and be sufficient satisfaction for all my remissness. Let me find in thee all that is wanting to me, since thou hast given thyself to me. Amen.

Third Prayer.

O sweet goodness and munificence of my

God ! whose bosom is ever open to all, and who art a refuge to all, I am ashamed of my negligence, I am frightened at my transgressions. How the future judgment weighs upon my soul, when thou, my God, wilt call me to account. When thou wilt demand back the time lent to me, the talent entrusted to my care, and I am not able to produce any gain that is worthy of thy love. What shall I do ? whither shall I turn ? spare me, O Jesus ! thou who wert unjustly adjudged to death for me, for me wert laden with the heavy cross, for me drugged with vinegar and gall, for me killed by a most cruel death. Thou hast given thy soul for mine, thy life for mine, thy death for mine. Thou didst offer thyself for me, once on the cross, and dost daily offer thyself for me on the altar, and this thy offering far surpasses my merits, and overflowingly compensates for my debt. Through this mysterious offering give me new life, and compensate a hundred fold for my deficiencies. Through this thy goodness, blot out my misdeeds, through this thy love, cover my sins, through this thy tenderness, make good my deficiencies, through this thy surrender of thyself, place me in that freedom of spirit which thou dying purchased for me at the price of thy blood. Make me what thou wilt have me be, and at the hour of my death, open to me the portals of thy most kind heart, that without hindrance I may enter into the sweet em-

braces of thy love, where I may enjoy and possess thee, who art the true joy of my heart. Amen.

Prayer for a Sick Person.

As St. Gertrude was wishing to pray for a sick person and asked Christ in what manner she should do so, he answered her: "Pray only that I should give him patience and turn every moment to his advantage; and as often as thou prayest thus, thine own merits and those of the sick person will be increased." (B. iii. ch. 13.)

All-compassionate Jesus! thou who didst truly bear our sickness, and take our pains and infirmities from us : I remind thee of the manifold torture and pains, which for three long hours thou didst endure upon the cross for the salvation of the whole world, and I entreat thee by all that martyrdom, and particularly by the hard thrust of the lance which pierced thy sweet heart, that thou wilt assist this poor sick person and grant him true patience.

I also pray, that thou wouldst grant that every moment that he shall suffer shall tend to thy honor and glory, and to his well-being and salvation, in any way in which thy loving heart has decreed from all eternity. Grant this, O most loving Jesus! through thine infinite goodness and mercy, and through the glorious intercession of thy sweet mother and of all the saints. Amen.

Prayer of One Sick or in Trouble.

As St. Mechtildis was once very sick and complained of it, Christ said to her, "Lay all thy pains in my heart, and

I will so perfect them and make them so fruitful that they shall bring honor to the saints in heaven, merits to the just, forgiveness to the sinner, refreshment to the poor souls in purgatory." (B. ii. ch. 32.)

Most beloved Jesus! this my sickness, or misfortune, which thou hast sent me from thy divine heart in token of thy love, I accept with all my heart, and with the same love with which thou hast sent them I offer them in gratitude to thee.

In thy sweet heart I lay all my suffering and pain, with the request that thou shouldst enclose them in thy sufferings and make them perfect. And since I from pain and trouble cannot praise my heavenly Father, God, as I ought to do, I beg of thee that with the same praise with which thou didst once praise him amid thine awful sufferings on the cross, thou wouldst now praise and glorify him in my stead. And even as thou didst thank him for sending thee so many torments and pains, thank him now in like manner for what I suffer. I pray thee also, that with the self-same love, with which thou didst accept and offer to thy heavenly Father all thy sufferings, and the mockeries that assailed thee, thou wouldst offer these my inward and outward calamities, in union with thine own, to his honor and glory. Amen.

Offering up of each Separate Pain.

As Christ taught St. Mechtildis to do. (B. ii. ch. 32.)

O sweet love of God, I offer thee this pain,

these aches, and commend it to thee in the same intention with which thou hast sent it to me. And I pray thee to seal it with thy divine grace and thy good pleasure.

Full and Perfect Resignation of a Sick Person.

A sick and dying man can do nothing better or more salutary than to resign himself to the will of God, and to hold himself ready from that same love to suffer anything, even death itself. He who suffers and dies in this spirit, can even here below decrease the penalties of purgatory, and thereby hasten the time for his entrance into heaven.

Almighty, benignant, merciful God! Lo, I, thine unworthy creature, resign myself entirely to thy divine will, and offer myself to thee with body and soul, as a living and well-pleasing holocaust, even as thy beloved son resigned himself to thee and was offered up on the trunk of the holy cross. I also am ready from my inmost soul, for thy greater honor and glory, and to the more perfect pleasure of thine eternal majesty, to suffer and bear patiently for pure love of thee all the pains and evils of this my sickness, nay, death itself or any punishment laid on me in time, or by thy divine justice: only this O Lord, I beg of thee, cast me not away from thy holy face. I acknowledge here before thee and all the saints, that were I free to enjoy all the pleasures and joys of life a thousand years longer, I would rather now suffer death for thy honor and glory, and thus be pleasing to thy divine majesty, than live one single hour against thy will.

Therefore, with full resignation to thy divine will, I give myself into thy keeping and sincerely say: O Lord, not my will, but thy all-holy, pleasing, righteous will be done in me now and forever. Amen.

Ejaculations and Pious Aspirations of a Sick Person.

St. Mechtildis being at one time very sick feared that her sufferings were useless and fruitless because she could not pray. Christ taught the following ejaculations (to which I have added some) with the promise that by virtue of these her sufferings would become meritorious.

Behold me, my dearest Jesus! how miserably I am lying here, and how my whole body is filled with pain.

This sickness is indeed very hard upon me: but for love of thee I will bear it willingly.

In thy sweetest heart I lay all my aches and pains, and through it I offer them to thy eternal glory.

O sweet love of God! I commend to thee all my suffering with the same intention with which thou didst bring it to me from the heart of God.

O sweet love of God! I pray thee to accept all my aspirations, and offer them to the most holy Trinity as an eternal offering of praise.

My dearest Jesus! as I can pray but little on account of the great pain I endure, I beg of thee thou wouldest offer for me thine own holy prayer, which in thine own sufferings thou madest use of.

Most kind Jesus! I would willingly praise

thee without ceasing; but as I cannot do this, I beg of thee to praise thy Father in my stead, even as thou didst praise him on the cross.

My sweetest Jesus! I would willingly thank God without ceasing; but as I cannot do this, I beg of thee that thou wilt thank him in my stead, as thou didst thank him during thy Passion.

I resign myself entirely to thy holy will, even as thou didst resign thyself to thy Father's will.

I desire to suffer all with the same intention with which thou thyself endured everything.

I accept this sickness with the same love with which thou didst send it from heaven.

I unite my pains with all the pains which thou and all the holy martyrs have suffered.

I desire to suffer with such love for thee as thou hast suffered for me and all men.

I desire by this sickness to show thee as great an honor as thou hast shown to thy Father by thy suffering.

Would to God that I might suffer for my faith what I now have to suffer solely on account of my sins.

Would to God that through this my sickness I could repay thee for what thou hast in so rich a measure suffered for me!

Would to God that I could take all thy pains upon myself and suffer for thee all that thou hast suffered for me!

I offer thee every member of my body, that thou shouldst afflict them according to thy divine will.

Had I a thousand bodies, I would give them all away, that they might suffer as many torments as all the holy martyrs have suffered.

I am ready to suffer as much and as long as thy divine wisdom has ordained, and I do not desire health before it pleases thine infinite goodness to give me it.

All that I have to suffer I will suffer solely from love to thee; and I desire no other reward than that of pleasing thee.

My beloved Jesus! send me as many pains and aches as is thy will: but be mindful also to send me patience with them.

Thou knowest well that I am quite miserable and weak, and without thy grace cannot endure the least pain patiently.

Therefore I entreat thee through the bitterness of thy holy sufferings, that thou wouldest grant me patience and so order it that every moment in which I suffer shall redound to thy honor and my salvation. Amen.

Another Prayer for a Sick Person.

Merciful God! if it is thy divine will, and for the salvation of my soul, take this sickness from me, I pray thee through the bitter Passion and death of Jesus Christ, and through the intercession and merits of the holy Mother of God and of all the saints. But

if this sickness is for thy greater honor, I am ready to suffer as long as it pleases thee. Permit only that by it I may atone for my sins, pay the debt I have incurred, increase thy grace, and attain a happy end. But remember, O my God, that I am weak, and I therefore beseech thee to mitigate my pains so that I can bear them. I offer thee all my sighs and difficulties in the wounds of Jesus Christ, thy divine Son, and of all the holy martyrs. I would suffer all willingly and with the greatest patience; but I am so miserable and imperfect. Therefore grant me thy grace and strengthen me in all my sufferings. Amen.

Prayer to the Holy Mother of God.

O sweetest Mother! be mindful of me in that fearful hour when my strength deserts me, when my weak tongue can no longer pronounce thy holy name, my failing eyes no longer gaze on thy picture. Remember then this prayer which I now make thee, and come to the help of my poor soul. Let me then feel the effects of thy mercy, which thou didst never yet refuse to repentant sinners. Open at that time thy maternal arms to me and receive my anguished soul.

I remind thee, O Mary! of that most mournful of all hours, in which thou didst stand beneath the cross, and I beg of thee by all the pangs which then pierced thy

motherly heart, that thou wouldst assist me at my last extremity, and protect my soul from the assaults of the evil one. Amen.

Prayer to all the Saints.

I fly to your protection, ye dear, holy ones of God ! and from you, our faithful intercessors, I seek counsel and assistance. O ye dear friends of God! see in what a miserable condition I find myself, and what great anxiety oppresses my heart. Think of mercy and of Christian love, and come to my help in this distress: I am not indeed worthy of your intercession, and have never deserved your aid ; but the bond of Christian love which binds us all, commands that any one who sees his neighbor in any danger of body or soul and can help him, is in duty bound to show him Christian charity and save him from the danger to which he is exposed, and he who does not act thus is guilty of his death. O ye dear, holy ones of God, I am now in the greatest danger, not only of temporal, but also of eternal death, and I can neither help myself, nor can any human being do it. I lift up my hands to you, then, in heaven, and with the greatest confidence I call upon you from the inmost recesses of my heart: O ye dear saints, come to my help, come to my help ! O ye dear saints, stretch your hands to me ! O ye dear saints, stand by me in this great danger ! Let not

my soul perish ! If you do not help me, I must perish. If you do not pray for me, I cannot stand before God; for I fear he is very angry with me, because I have so often and so greatly offended him, and have served him so negligently. Be thou my faithful intercessors with him, O ye dear saints ! take my soul under your protection, that the strict Judge may spare me on your account, and that I may attain eternal bliss through your intercession. Amen.

Recommendation of One's Last Hour.

In veneration of those fearful pangs and tortures which thou, O most afflicted Jesus, underwent in those three hours upon the cross, particularly in the last death-struggle, and in the priceless moment in which thy all holy soul parted from thy blessed body, I commend and offer to thee my own death-struggle and all the pangs of my last hours, and I beseech thee, my beloved Saviour ! that thou wouldest take my soul into thy hands, and grant me the grace that my last moment may tend to the honor of thy last moment, and the last movement of my heart be an exercise of fervent love for thee. Amen.

Powerful Ejaculations for a Dying Person.

Inexhaustible source of all good ! Christ Jesus ! whose mercy is greater than the sins

of all men, place thy cross and thy death between thy justice and my sins. Ah, forgive me for my misdeeds: for I also forgive, for love of thee, all who have ever offended me. O eternal love! stretch out the arms of thy mercy, as thou didst stretch them out upon the cross for all sinners, and receive my soul into the bosom of thy incomprehensible tenderness; for see, were I to live longer, I would amend my life and never again offend thee, the highest good. Let my poor soul receive the benefit of a single drop of thy blood, that I may not be eternally damned. Amen.

Three Powerful, Short Prayers,

Which a dying person can say or have read to him.

1. Almighty, heavenly Father! I am a poor miserable human being, created by thy fatherly omnipotence and goodness, that I may enjoy thee forever: see, I resign myself body and soul to thy divine will.

2. Most kind Lord Jesus Christ! I am a wretched creature, whom thou by thy innocent and ignominious death hast redeemed from the power of the devil: see, I acknowledge that thou alone hast right and might over me.

3. Most tender, holy God! I am a miserable human being, whom thou hast sanctified through thy divine grace: see, I acknowledge that only by the abyss of thy mercy thou canst make me blessed.

THREE PRAYERS TO BE SAID BY THOSE AROUND
THE BED, WHEN THE SICK PERSON IS IN
THE AGONY OF DEATH.

First Prayer.

O Lord Jesus Christ! I beg of thee, through thine own holy death-agony and through the fervent prayer thou didst utter on the Mount of Olives, when thy sweat poured itself out on the ground like drops of blood, which thou in fear of death sweated so profusely to offer it to thy heavenly Father in atonement for the sins of this sick person. Also I pray thee at this, the hour of his death, to save him from all the anxiety and pain he has deserved for his sins. Amen.
Our Father. Hail Mary, etc.

Second Prayer.

O Lord Jesus Christ, thou who didst humble thyself to die on the hard cross for the sins of men, I beseech thee to present and offer to thine eternal Father for the poor sinful soul of this sick person, all the bitterness thou didst endure upon that cross, particularly when thy all-holy soul parted from thy blessed body. Also I beg of thee, in this his death-hour, to save him from all the torment and punishment which he has deserved by his sins. *Our Father. Hail Mary, etc.*

Third Prayer.

O Lord Jesus Christ, who hast said by the mouth of thy prophet: "I have loved thee with an everlasting love; therefore have I drawn thee to me, taking pity on thee." Jer. xxxi. 3,—I beseech thee through this same love which drew thee down from heaven to earth, and drove thee to the severest sufferings, to present this love to thy heavenly Father, and offer it for the poor soul of this sick person. Also I beseech thee to assist him in this the hour of his death and conduct his soul to eternal life. Amen.

Aspirations, Which a Dying Person may Utter, or Which May be Suggested to Him.

Jesus, Mary! Jesus, Mary! Jesus, Mary!
Jesus, be gracious to me! Jesus, be merciful
to me, Jesus, forgive me my sins.

O God the Father, who created me, have
mercy on me!

God the Son, who redeemed me, have mercy
on me!

God the Holy Ghost, who sanctified me,
have mercy on me!

O Father, into thy hands I commend my
spirit!

O Jesus Christ! into thy wounds I com-
mend my soul!

O Holy Ghost, into thy loving heart I
commend my sinful heart!

O most holy Trinity, to thy divine protec-

tion I recommend myself in my last moments!

O most Holy Trinity ! I give myself up to thee as thy personal property. O most Holy Trinity, accept me as thine own property. O most Holy Trinity, keep possession of me as thine own property.

Jesus ! thou Son of David ! have mercy on me. Jesus ! forsake me not. Jesus, stand by me ! Jesus, aid me in this distress.

O Jesus ! I believe in thee. O Jesus, I hope in thee ! O Jesus ! I love thee from the bottom of my heart.

O God, have mercy on me, according to thy great mercy, and according to the multitude of thy tender mercies, blot out mine iniquities.

O merciful God ! all my sins grieve me from my inmost heart, because by them I have offended thee, my dear God !

O Jesus ! I am sorry ! I am sorry, O my Jesus ! that I have offended thee, that I have been so ungrateful to thee ; and what makes me sorry is, that I love thee.

O how sorry I am, that I so often and so grievously offended thee, my most beloved God !

O how sorry I am, that I have spent my life so carelessly. Ah ! if only I had never sinned ! Ah ! if I had but always truly served thee, O my God !

O how sorry I am that I have done thee so much injury, O my God !

I most earnestly purpose to amend my

life, and never more, through all eternity, to offend thee, my dear God ! Pardon me, O sweetest Jesus, and through thy most painful death blot out my iniquities.

Remember not my numerous offences, be mindful only of thine own great mercy.

Enter not into judgment with me, O Lord, for I know that in thy sight I cannot be justified.

I pray thee, by the love with which thou didst forgive thy enemies, to pardon me, a poor sinner.

By the merits of thy bitter Passion and death, remit the punishment I have so well deserved !

O dearest Jesus ! in payment of my debts, offer to thy Father all thy wounds and pains, and for my sins offer him thy virtues and merits.

Purify me with thy bitter tears, and cleanse my soul with thy precious blood !

Let me be a participator in thy merits, and let not thy bitter Passion be lost for me !

Remember, O Jesus ! how many painful steps thou didst take in my behalf, and how many wounds thou didst receive on my account.

Remember how many sufferings thou didst undergo for me, how many drops of blood thou didst shed in my behalf.

O sweet Jesus ! confer on my poor soul only a single drop of thy sacred blood, and but a single sigh of thine anguished heart.

Place thy cross and thy death between thy justice and my poor soul, and let me not be lost forever.

To thee, O God ! I offer my body and soul.
To thee I offer my sickness and my pains.

For the love of thee I will willingly suffer everything, and in honor of thy death will I willingly endure the bitterest death.

O most sweet Jesus ! O most kind Jesus ! O most amiable Jesus ! O Jesus, my only consolation, my sole hope ! ah, forsake me not in this my hour of need !

O my God ! sustain me in the true faith, strengthen me in firm hope ! inflame me with the most fervent love.

O Jesus ! forsake me not ! O Jesus ! come to my aid ! O Jesus ! save me from the power of the wicked enemy !

Through thine own bitter death-struggle, stand by me in my last strife.

Through the breaking of thy sacred heart, strengthen my weak, sinful heart.

Through the separation of thy most noble soul from the body, accompany my poor soul to everlasting life.

O Jesus ! to thee I live ! to thee I die : thine I am, O Jesus ! living or dead !

Ejaculations to the Most Holy Mother of God.

Holy Mary ! Mother of God ! pray for me a poor sinner !

Holy Mary ! stand by me ! Holy Mary, forsake me not !

Holy Mary ! protect me from the evil one !

Sweet Mother of Jesus ! show me Jesus ! the sweet fruit of thy womb !

Mother of Mercy ! obtain grace for me, of thy dear Son !

O my best beloved Mother ! now prove thou hast for me a motherly heart.

In this my great time of need, come to my assistance, O most blessed Virgin !

Remember, O Mary ! how often I have invoked thee, in life ; then graciously grant my prayer.

Remember how often I have prayed to thee for a happy death ; then let me now experience that happy death !

After God I have placed all my hope in thee ; let me now feel that I have not hoped in thee in vain !

I beseech thee by the tears thou didst shed beneath the cross, obtain for me the forgiveness of my sins.

I beseech thee by all the pangs that have ever rent thy sacred heart, lighten for me the pangs of death.

I beseech thee by the stab thy heart received at the death of Jesus, procure for me a happy death.

Remember, O Mary ! how compassionately thou didst gaze upon thy Son : look thus on me in this my hour of need.

I commend my last sigh to thy virgin heart. To thy holy hands I commend my

spirit. To thy maternal arms I commend my parting soul.

O come with me to the judgment-seat of God, and obtain for me a favorable sentence!

Say that thou art my mother, so that on thy account I may receive grace.

Cover my sins with the garment of thy virtues, that they may not be brought forward to my condemnation.

Conduct my soul to eternal bliss, that it may praise thee for all eternity.

FOUR POWERFUL PRAYERS FOR A SOUL IN PURGATORY.

As St. Gertrude was once about to say these prayers, which she very often did, in connection with the Psalter, she said to the Lord: "How pleasing, O Lord, will be to thee, the work of those who accomplish this through this Psalter?" the Lord answered: "As often as a soul is freed from purgatory by prayer, I am as well pleased as if the person who prayed the soul out, had, at the expense of his own person, liberated me from prison, and I will requite him for everything according to my omnipotence and munificence. (B. v. ch. 22.) If then thou canst not pray the Psalter, at least offer up these four powerful prayers.

First Prayer.

I adore thee, praise and bless thee, most sweet Lord Jesus Christ! and with the desires of all creatures I give thee hearty thanks for the love with which thou didst assume human nature, wert born, for thirty-three years didst endure hunger and thirst, labor and pain, and left us thyself in the most holy sacrament of the altar. I beseech thee

receive graciously this prayer which I offer for the soul of N., to unite it with the merits of thy holy life and daily conduct, to complete it with the superabundance of thy merits and supply for this soul what it might have done in good and pious works in thy service, and which it either did not perform at all, or performed but imperfectly. Amen.

At each Prayer add :

O Jesus! splendor of the Father, Prince of peace, gate of heaven, living bread, Son of the Virgin, vessel of the God-head, give him (her, or them) eternal rest, and let perpetual light shine upon them!

Second Prayer.

I adore thee, praise and bless thee, most sweet Lord Jesus Christ! and with the desires of all creatures I give thee hearty thanks for the love with which thou, the Lord and ruler of all things, wert taken prisoner, bound, struck, spit upon, scourged, crowned with thorns, crucified and killed by a bitter death. In union with the love which induced thee to suffer all this, I offer thee this my unworthy prayer, with the petition that thou, through the merits of thy holy life and death, wouldest perfectly cleanse the soul of N., blot out his (or her) debts, and pardon whatever in thought, word, deed, or omission, he (or she) has ever done against thy divine will. I beseech thee also, to offer to thy

Father all thy pains and smarts, to show him thy wounded body and thy troubled soul, with all the practices and merits of thy holy life, for the punishment which is yet due to him (or her) from divine justice. Amen.

Third Prayer.

I adore thee, praise and bless thee, most sweet Lord Jesus Christ, and with the desires of all creatures I give thee hearty thanks for the love with which, when thou hadst conquered death, thou didst glorify our flesh and blood, and through thy glorious ascension, seat it at the right hand of thy Father, and I beseech thee make the soul of N. participate in thy glory and thy victory. Amen.

Fourth Prayer.

I adore thee, most sweet Lord Jesus Christ! I praise and bless thee, and with the desires of all creatures I return thee heartfelt thanks for all the benefits which thou hast ever shown to thy glorious Mother and to thine elect; in union with the gratitude with which all the saints praise thee and give thee thanks for having become blest through thy suffering and resurrection. I also beseech thee to permit that from the merits and intercession of the most glorious Virgin Mary, and of all the saints, may be supplied to the soul of N. whatever may be wanting in merit. Amen.

An Our Father for the Dead.

As St. Mechtildis had at one time offered holy communion for the dead, Christ our Lord appeared to her and said: "Pray one single 'Our Father' for them," and Mechtildis understood that it should be prayed in the following manner. When she had done this she saw a great number of souls ascend to heaven. (B. v. ch. 22.)

OUR FATHER WHO ART IN HEAVEN! I entreat thee to pardon the poor souls in purgatory, for not having paid due homage to thee, not having sufficiently loved thee, thou adorable and beloved Father, but for having so often driven thee from their hearts, wherein thou hast desired to dwell. In compensation of this wrong done to thee, I offer thee the love and honor which thy beloved Son showed thee on earth, and the loving penance and satisfaction with which he paid all their dues. Amen.

HALLOWED BE THY NAME. I beg of thee to forgive the souls in purgatory, that they did not honor thy name, and so seldom thought of it with devotion, but often took it in vain, and by a sinful life made themselves unworthy of the Christian name. In satisfaction for these sins I offer thee the most perfect holiness of thy Son, in which he exalted thy blessed name by word and doctrine, and honored it by every work of his manhood. Amen.

THY KINGDOM COME. I pray thee to forgive the poor souls, that they were not eager in seeking thee and thy kingdom, in which

alone true rest and eternal peace are found. For the indifference they felt towards the real good, I offer thee the most holy desires of thy most beloved Son, whereby he wished they might become co-heirs of his kingdom with him. Amen.

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. I beseech thee, O most kind Father, forgive the poor souls in purgatory, but particularly the souls of the priests, for not having preferred thy will to their own, but for having so often lived and conducted themselves entirely according to their own will. In compensation of this disobedience of theirs, I offer thee the union of the sweet heart of thy Son with thy will, and his cheerful obedience to thee, even unto the death on the cross. Amen.

GIVE US THIS DAY OUR DAILY BREAD. I beseech thee forgive the poor souls in purgatory, that they did not receive the most adorable sacrament of the altar with full desire, devotion and love, that many of them received unworthily, and yet more received but seldom or not at all. For these sins of theirs I offer thee the great holiness and devotion of Jesus Christ, thy Son, together with his burning love and inexpressible desire for souls with which he made us a present of this precious treasure. Amen.

AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. I beseech thee to forgive the poor souls in Purgatory for all they committed

of the seven mortal sins, particularly for not having forgiven those who offended them, nor loved their enemies. For these sins of theirs I offer thee the loving prayer thy most beloved Son addressed to thee on the cross. Amen.

AND LEAD US NOT INTO TEMPTATION. I beseech thee to forgive the poor souls in purgatory that they did not resist vice and evil desires, but often yielded to the temptations of the evil one, to fleshly lusts, and did much wrong. For these many sins I offer thee the glorious victory of Jesus Christ, by which he conquered the world and the devil, also I offer thee all his difficulties and troubles, his painful life and bitter death. Amen.

BUT DELIVER US AND THEM FROM ALL EVIL, and all punishments, through the merits of thy dear Son, and lead us to the kingdom of eternal glory, which thou thyself art. Amen.

Offering of the Sufferings of Christ for the Poor Souls.

Father of mercy, and God of all goodness! have pity on all souls who hold the faith of Christ, who are now kept in purgatory by their sins. Behold the flames wherein they are so piteously burning. Look on their heart-felt sighs, their painful tears! Hear their pitiable beseeching and calling for redemption and mercy! Remember, O kindest of Fathers, how much thy dearly-beloved Son suffered and endured for them, and let a single drop of his precious blood

fall upon them, to refresh and quicken them in their torments and pains. For all the sins they ever committed, I offer thee the immaculate conduct of thy dear Son, and all the virtues he practised from love of thee. For their negligent indifference, I offer thee the superabundance of the good works he performed. For all the injury they did to thee, I offer thee all the good pleasure he manifested towards thee. Lastly, for all the punishment still due to them, I offer thee all the works of penance which he performed in the thirty-three years of his life, in fasting, watching and prayer, in teaching, preaching and labor, in troubles and difficulties, and in bearing all kinds of insult and injury with the most perfect patience, in order that thou, appeased by these things, mightest lead these souls to eternal bliss. Amen.

A Powerful Short Prayer for the Dead.

Have pity, O most kind Jesus, on the poor souls of Christian faith for whose redemption thou didst assume human nature and undergo a most painful death. Let thyself be softened by the heartfelt sighs, the piteous moans and groans, by which they invoke thy mercy, and for the honor of thy most holy Passion, remit their heavy punishment. Let the power of thy precious blood descend upon them, to refresh and quicken them in their pains and torments,

and to cleanse them from all sin. Stretch out to them thy tender hand, to lead them to the kingdom of thy glory, that they may praise and glorify thee for ever and ever. Amen.

Another Short Prayer for the Dead.

Ye poor souls! may Jesus Christ, who suffered so many tortures and underwent a bitter death in your behalf, take pity on you now and refresh you in your torments by the sprinkling of his precious blood. I commend you to that overflowing love which brought the Son of God down from heaven and with which he, after enduring so many pains while hanging on the cross, took pity on all needing help or consolation.

And for your perfect redemption, I offer for you to himself, all the child-like love and fidelity which the same Jesus Christ at all times showed to his heavenly Father and to his dear Mother. Amen.

Prayer on Going into a Cemetery.

Hail, Christian souls! may he who is the true rest grant rest to you. May Jesus Christ, the Son of the living God, who was born of the immaculate Virgin for our salvation and that of all men, and who hath redeemed you by his precious blood, may he now bless you, free you from all pain, and at the last day wake you up and associate you with his holy angels. Amen.

Litany for the Dead.

Lord, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us!
Christ, hear us!
Christ, graciously hear us!
God, the Father of heaven, have mercy on
the souls in purgatory.
God, the Son, Redeemer of the world! have
mercy, etc.
God, the Holy Ghost, have mercy on the souls
in purgatory.
Holy Trinity, one God, have mercy on the
souls in purgatory!
Holy Mary, pray for them!
Holy Mother of God,
Holy virgin of virgins,
All ye holy angels and archangels,
All ye holy thrones and dominions,
All ye holy principalities and powers,
All ye holy virtues of heaven,
All ye holy cherubim and seraphim,
All ye holy patriarchs and prophets,
All ye holy apostles and evangelists,
All ye holy friends and disciples of
Christ,
All ye holy martyrs, and ye who shed
your blood for Christ,
All ye holy popes and bishops,
All ye holy doctors and preachers,
All ye holy monks and hermits,
All ye holy young men and virgins,

Pray for them.

All ye holy pilgrims and married people,
 All ye holy penitents (men and women),
 All ye holy innocent children,
 All ye holy elect of God,
 Be merciful unto them! Spare them, O Lord!
 Be merciful unto them! graciously hear them,
 O Lord!

From all evil, deliver them, O Lord!
 From all sin,
 From thy wrath,
 From the power of the evil spirit,
 From the gnawing worm,
 From the burning fire,
 From the frightful darkness
 From the howling and gnashing of teeth,
 From all want and pain,
 Through thy miraculous conception,
 Through thy birth, so rich in grace,
 Through thy holy circumcision,
 Through the adoration of the wise men,
 Through the flight into Egypt,
 Through thy baptism and fasting,
 Through thy preaching and miracles,
 Through thy bloody sweat on the Mount
 of Olives,
 Through the false accusations brought
 against thee,
 Through the mockery and contempt
 which assailed thee,
 Through the blows and wounds,
 Through the agonizing scourging,
 Through the ignominious crowning,
 Through thy terrible crucifixion,

Pray for them!

Deliver them, O Lord.

Through thy bitter death,
 Through thy five sacred wounds,
 Through the merits of thy blessed
 Mother,
 Through the intercession of all the
 saints,
 We poor sinners, beseech thee to hear us.
 That thou wouldest spare them,
 That thou wouldest pardon them,
 That thou wouldest remit their punish-
 ment,
 That thou wouldest save them from their
 pain,
 That thou wouldest set them free from
 their prison,
 That thou wouldest receive them to
 everlasting bliss,
 That thou wouldest rejoice them with
 the light of thy countenance,
 Lord Jesus Christ!
 Lamb of God, that takest away the sins of
 the world ! Give them eternal rest.
 Lamb of God, that takest away the sins of
 the world ! Give them eternal rest.
 Lamb of God, that takest away the sins of
 the world ! Give them eternal rest.
 Christ, hear us !
 Christ, graciously hear us !
 Lord, have mercy upon us.
 Christ, have mercy upon us.
 Lord, have mercy upon us.
 Our Father, who art in heaven, hallowed
 be thy name ; thy kingdom come ; thy will

Deliver them, o Lord

We beseech thee to hear us.

be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us ; lead us not into temptation, but deliver us from evil. Amen.

MANUAL OF ST. GERTRUDE.

APPENDIX.

DEVOTION TO THE BLESSED SACRAMENT.

PREAMBLE.

ST. GERTRUDE spent all the time she could spare from business in the contemplation and adoration of the Blessed Sacrament; it was here she obtained the greatest and sweetest graces, and here the conviction came to her that as often as a person contemplated with devotion the body of Jesus Christ, hidden in the most holy sacrament of the altar, he increases the degree of his merits for heaven, and that the joys of eternal life will correspond to the joy and devotion which while on earth he entertained towards the precious body of Jesus. (B. iv. ch. 25.)

Seek then, O Christian soul, after the example of this holy Sister, often to visit Jesus hidden in the Blessed Sacrament, consider his love, and sink into the depths of his heart, pouring forth rays of love. But before commencing this devotion, excite in thyself a lively faith in the presence of thy Saviour, which thou mayst do in the following

Prayer to Awaken Faith.

O my Jesus, who for many years hast chosen this church for thy dwelling-place, and who veiled under the form of bread remainest day and night among us, in thy holy tabernacle, I believe that thou art here truly

present, with flesh and blood, body and soul, divinity and humanity, even as thou art in heaven at the right hand of thy Father. And this I believe, because the holy Church which thou hast founded teaches it, and proposes it to our belief. By the light of this holy faith, I behold thee in the tabernacle, wherein thou, full of love, awaitest, that all who believe in thee, should come to visit thee, to receive from thee many and great graces. On this account I now come to thy holy temple and appear before thy face. Despise not the homage of so wretched a creature as I am, but hear and grant my prayer, which I address to thy holy, most loving heart.

Prayer to the Sacred Heart of Jesus to Obtain Love.

O my divine Saviour ! it was love that drew thee down to this poor earth, into the womb of thy dear mother ; it was love that laid thee as an infant on miserable straw ; it was love that moved thee to go for us to death, and to die on the cross, and it was love that suffered thy heart to be pierced and laid open. This heart pierced, opened by love, I behold in the eye of faith in the Blessed Sacrament. I see this thy most holy heart quite consumed by the fire of love, I hear thy voice calling to me : “I have loved thee with an everlasting love.” O when I consider this thine infinite, boundless love, shame, contrition, pain, seize upon my heart

that loves thee so little, that is cold and hard as stone, that feels nothing, is not moved, not inflamed by the fire of holy love. He who approaches the fire is caught by it, warmed, inflamed. I am near to thee, O Jesus, I am near to thy love-inflamed heart, and my heart remains cold, remains unmoved !!

O Jesus! what shall I do, that love may take possession of my heart? I would not be of those who despise thy love, flee from thee, contemn thee. I will love thee with my whole heart, with an undivided heart. I know indeed that he that loveth not remains in death. But it is thy will that I should live. Let one ray of thy love from thine own loving heart sink into my heart, and it will, it must be inflamed. Though, O Jesus, this does not content my desire. I would throw myself into the glowing fire of love which is in thy heart, that I may be entirely laid hold of by the fire of love. Thine heart is opened that I may find entrance there. Let me in, and there extol the precious treasure of love. Thou art so rich in love; the fire that burns in thy heart would not become less, were all men's hearts kindled from its flames, but I am poor in love. The prayer of the poor is ever heard and granted by thee. Give me then love. I shall be no longer poor. Give me love, and I shall love and be blessed! Jesus, grant that I may love thee, and thee alone, with my

whole soul, with my whole heart. Amen.

Homage to the Sacred Heart of Jesus.

O my Jesus, Son of the heavenly Father, become man. From thy most sacred heart flows every blessing, all repose, all pleasure, all peace, all joy, all delight, every charm, all goodness, and it flows forth as from the most eminent fountain into the heart of every child of God. Thy most holy heart is the source of all holiness, of all purity, of all perfection. Thy heart is the seat of every virtue, thy heart is the delight of thy Father, the joy of angels and of saints; thy most holy heart is the altar on which the most perfect sacrifice of praise, thanksgiving and adoration may be offered to the most holy Trinity. Nothing in heaven, nothing on earth, is more beautiful, more glorious, purer, sweeter, more full of delight than thine heart: it is the object of love, veneration, and adoration of all angels and saints, of all pure souls upon earth. O who will give me words that I may offer to this most sacred heart the homage which is due to it? Where shall I find language to express the feelings of my inmost soul when I consider thy most loving heart, O Jesus! Behold, in profound reverence, I prostrate myself before thee, and worship thy most lovely, most sweet heart, and offer to it all the praise, all the glory which is its due. O that I might with my own blood wash away all insults which have

wounded thy most loving heart. O that I might cancel the pains occasioned by so many sins! O my Jesus! accept my desires. I know that I am too miserable to afford thee any compensation by my homage and my adoration. Instead of these, look favorably upon the hymns of praise offered by all pious souls; by all the saints in Heaven, who love thee so intensely, and rejoice thee so greatly. With these I unite my desires, and exclaim: "Praised and blessed for ever, be the sacred heart of my Jesus." Amen.

Act of Homage to the Divine Heart of Jesus.

O my Jesus! Son of the eternal Father, become man! From thy sacred heart flows all blessedness, all repose, all pleasure, all peace, all joy, all delight, every charm, all goodness, as from the most distinguished, the original source, into the hearts of all the children of God.

Thy sacred heart is the fountain of all holiness, all purity, all perfection; thy heart is the seat of every virtue; thy heart is the delight of thy Father, the joy of all angels and saints; thy most sacred heart is the altar on which the most perfect sacrifice of praise, thanksgiving, and adoration can be offered to the most holy Trinity. Nothing in heaven, nothing on earth, is more beautiful, more glorious, more delightful than thy heart. It is the object of the love, veneration and adoration of all the angels and saints,

as of all pure souls on earth. O who will give me words to offer suitable homage to this thy sacred heart? Where shall I find language to express the feeling of my soul, when I consider thy most loving heart. O Jesus! behold me! with the deepest reverence, I cast myself at thy feet, I adore thy most beautiful, most sweet heart, and offer to it all the praise, all the glory, it deserves.

O that with my own blood I could wash out and destroy all the offences, all the pain, which thy sacred heart has already undergone, my Jesus! Could I but destroy the pain which so many sins will occasion in the future! O my Jesus! accept my desires! I know, indeed, that I am too poor, too miserable, to atone for aught by any adoration or any homage I can render. But instead of this, accept the worship of praise from all pious souls, from all the saints in heaven, who love so intensely, and rejoice so greatly in thy divine heart. With them I unite my desires, with them I exclaim: Praised and blessed for evermore be the most holy heart of my Jesus, to all eternity. Amen.

Act of Thanksgiving for the Institution of the Most Blessed Sacrament of the Altar.

O my divine Saviour, Jesus Christ, it was not enough for thine infinite love, to die as a victim for our sins upon the cross. In the excess of thy love thou wouldest still go farther and leave to every one that believes in

thee a memorial of thy love, and place a means in his hands whereby he may unite himself in love with thee. And what has divine wisdom done to effect this ! Thou hast done that which is past belief, and changed the bread which is our daily nourishment into thine own flesh, that we may feed upon thyself, and being by this heavenly food united to thee, may become changed in thee. Thou hast willed to become the food of our souls, its daily spiritual bread. This stupendous, this incomprehensible miracle, is a work of thy boundless love. And this infinite love keeps thee a prisoner on the altar in the holy tabernacle. There thou remainest in the form of bread, to enter into every soul that desires thee and bestow on it the true life. What thanks, O Jesus, are due to thee for this love ; what can I offer to thee for this incomprehensible goodness and condescension ? It is not possible, O Saviour, to thank thee enough. Behold, in the humility of my heart, I prostrate myself before thee ; I bring thee as an offering all that I am and have. So long as I live I will not cease to praise thy goodness, and from thy grace I hope to be able to do this throughout eternity, in the company of the saints. Amen.

DEVOTIONS TO GAIN ANY INDULGENCE:

*In Honor of the Most Holy Sacrament of the Altar and of
the Most Holy Heart of Jesus.*

A SHORT INSTRUCTION ON INDULGENCES.

An Indulgence is not a remission of sin, but only a remission of the penance which the sinner incurred under the old laws of penance; that is, it is a remission of the temporal punishment, which the sinner would have to undergo here on earth or in purgatory. By means of a faithful, contrite confession the sinner obtains pardon of sins and remission of the eternal guilt and punishment, but the temporal punishment is not remitted. This temporal punishment, however, is remitted and the sentence revoked by an indulgence, which is derived from the inexhaustible treasure of the merits of Jesus and of his saints. If all the exercises of penance, which, according to the ancient strict canons of penance, a sinner would have to perform, are remitted, together with all the temporal punishment due to the sins committed, and this through the merits of Jesus, then this is called a *perfect indulgence*, in other words a *plenary or full indulgence*. If only a part of the penalty is remitted, this is then named an *incomplete*, a partial *indulgence*, or an indulgence of so many days or years.

In order to participate in the grace of and gain a plenary indulgence, the following conditions are to be observed:

1. A sincere, faithful, contrite confession.
2. The firm purpose to die to sin, even to the inclination to sin; to have an interior horror of the smallest sin.
3. The performance of the prescribed prayers and fulfilment of conditions affixed to the gaining of the indulgence.

To gain a partial or incomplete indulgence, it is necessary,

1. To be sincerely sorry for one's sins, and to detest all sin.
2. To be free from mortal sin, and
3. Also to perform the prescribed prayers and fulfil the conditions affixed.

These indulgences can also, by *way of impetration*, be applied to the souls in purgatory, as every one must have noticed in every Bull of Indulgence.

Here follow several prayers for indulgence, which can be easily gained, if all the above conditions are fulfilled, and the intentions of the Holy Father, namely, the exaltation and extension of the Holy Catholic Church, the extirpation of heresies, and the unity of all Christian princes, be prayed for. Add to these five Our Fathers, five Hail Marys, I believe. For this purpose the following prayers may be used.

1 *Prayer for the Exaltation of the Catholic Church.*

O Eternal Father! look graciously down from thy throne on high, upon the Church, the bride of thine only begotten Son, for which he shed his blood, and from the treasures of thy grace, from the fulness of thy mercy, adorn her with the grace of holiness, that she may be worthy of her divine bridegroom and of the price of his blood. She is surrounded by furious enemies, who make war against her alike with the weapons of violence and fraud. Permit not that these enemies should stain thy sanctuary, or tear from her bosom the children she has won, to leave them a prey to error and destruction. Rather, O benignant Father, do thou increase the faithfulness of the Church, cause more souls to be brought within her pale, let all the nations of the earth recognize in her a Mother, in thee a Father. Send zealous laborers into thy vineyard, the Church, that they may diligently cultivate it, plant it more and more, enkindle in all children of the Church the light of faith, the fire of

love, that being more and more known to them, thou mayst more and more be loved and glorified by them. Amen. *I believe. Two Our Fathers. Two Hail Marys.*

Prayer for the Extirpation of Heresies.

O Jesus, thou true light which enlightens every man that cometh into the world, we beseech thee by the might of thy Passion and death, destroy all error and false teaching, enlighten all mankind by the light of truth, and lead them back into the bosom of the Church, which alone leads to bliss. O Good Shepherd, who didst give thy life for thy sheep, protect thy flock, and defend them against all the violence and snares of her enemies, who prowl around in sheep's clothing, but inwardly are ravening wolves. Let there be but one shepherd, and one fold, and let all know and acknowledge thee the one true Shepherd. Remain with us, for thou hast said: "Lo, I am with you to the end of the world." Prove that thy Church is built upon a rock, and that the gates of hell shall not prevail against it. Amen. *Two Our Fathers. Two Hail Marys.*

3. Prayer for Peace and Unity among Christian Princes.

O divine, holy Spirit, Spirit of love and peace, who hast gathered together all the peoples of the earth in the unity of faith, grant to Christian princes and their counsellors the fulness of thy grace, that they

may fulfil the new commandment thou gavest to thy disciples, the law of love, which thou badest them strive after, that peace which the world cannot give. Spirit of love! may the Christian princes and rulers never undertake anything which is contrary to thy divine honor and that of thy holy Church, but may they strive with united strength to bring their people more and more to the knowledge of the true peace and of eternal happiness. Amen. *One Our Father. One Hail Mary.*

Acts of Adoration of the Most Blessed Sacrament.

By a Rescript of 26th Aug., 1814, Pius VII, of blessed memory, granted to all the faithful an indulgence of 300 days, applicable to the suffering souls in purgatory, for reciting these acts.

1. With the most profound humility, O my Jesus, I adore thee, really present in the most holy sacrament of the altar. I acknowledge thee true God and true man, and by this act of adoration I desire to make amends for the coldness of so many Christians who, passing before thy holy churches and sometimes even before the sacred tabernacles in which thou deignest to remain at all hours with a loving impatience to communicate thyself to thy people, do not even salute thee, but by their indifference show that like the Hebrews in the desert they loathe this heavenly manna. I offer thee the most precious blood which thou hast shed from

the wound of thy left foot, in reparation for this sinful tepidity, and placing myself within this wound I repeat a thousand and a thousand times:

May all praise and thanks be continually given to the most holy and most august sacrament of the altar. *Our Father, etc.* *Hail Mary, etc.* *Glory be to the Father, etc. (once.)*

2. With the most profound humility I adore thee, O my Jesus! I acknowledge thee really present in the most holy sacrament, and by this act of adoration I desire to make amends for the inattention of so many Christians, who seeing thee about to be borne to the sick poor to be their comfort on the great journey to eternity, leave thee unaccompanied and scarcely condescend to pay thee an act of outward homage. I offer thee in reparation of so much coldness, the most precious blood which thou hast shed from the wound of thy right foot, from within which I repeat a thousand and a thousand times:

May all praise and thanks be continually given to the most holy and most august sacrament of the altar *Our Father.* *Hail Mary.* *Glory be to the Father, (once.)*

3. With the most profound humility, I adore thee, O my Jesus! true bread of eternal life, and by this act of adoration I desire to make amends for the many wounds which thy heart daily suffers, by the pro-

fanation of churches where thou deignest to remain with us, under the sacramental species, to be adored and loved by thy people. I offer thee, in reparation of so many acts of irreverence, the most precious blood which thou didst shed from the wound in thy left hand, within which I place myself and repeat a thousand and a thousand times :

May all praise and thanks be continually given to the most holy and most august sacrament of the altar. *Our Father. Hail Mary. Glory be to the Father, (once).*

4. With the most profound humility I adore thee, O my Jesus ! the living bread which came down from heaven, and by this act of adoration I desire to make amends for the numberless acts of irreverence daily committed by thy faithful when they assist at the holy Mass, in which thou renewest, though in an unbloody manner, the same sacrifice which thou didst formerly consummate on Mount Calvary for our salvation. I offer thee in reparation of ingratitude so great, the most precious blood which thou didst shed from the wound of thy right hand, and placing myself in this wound, I from within join my voice with that of the angels surrounding thee, in adoration, and with them repeat.

May all praise and thanks be given for ever more to Jesus Christ in the most holy and most august sacrament of the altar.

Our Father. Hail Mary. Glory be to the Father, (once.)

5. With the most profound humility I adore thee, O my Jesus! and I offer thee this act of adoration in atonement for the sacrilegious outrages by which so many ungrateful Christians insult thee, by daring to receive holy communion in a state of mortal sin. In reparation of such horrible sacrilege, I offer thee the last drops of thy precious blood, shed from the wound of thy sacred side, into which I enter to adore, bless, and love thee, and with all the pious souls who are devout to this most holy sacrament, to repeat:

May all praise and thanks be given for ever and ever to Jesus Christ in the most holy and most august sacrament of the altar.
Our Father. Hail Mary. Glory be to the Father, (once.)

V. Thou gavest them bread from heaven.

R. Which contained all sweetness within itself.

Prayer

O God ! who in this wonderful sacrament hast left us a perpetual memorial of thy Passion, grant us, we beseech thee, so to venerate the holy mysteries of thy body and blood that we may ever find in ourselves the fruit of thy redemption, who livest and reignest, world without end. Amen.

*Humble Acts of Reparation Before the Most Holy Sacra-
ment.*

Pope Pius VII., by a Rescript of the 21st of January, 1815, confirmed by that of Pope Leo XII. of the 13th of August, 1825, grants to all who recite this prayer devoutly and with contrite heart an indulgence of 200 days, applicable to the souls in purgatory.

With that most profound reverence which faith inspires, O my God and Saviour, Jesus Christ, true God and true man, I now adore thee, and with my whole heart I love thee, hidden in the most august sacrament of the altar, in reparation of all acts of irreverence, profanation and sacrilege that I to my shame may have committed against thee, as also for all those that have ever been committed against thee, or those that (which do thou avert) may be committed for the time to come. I offer thee, O my God, this my poor act of adoration, unworthy indeed of thee, and insufficient to my wishes, yet the best of which I am capable. I wish I could love thee with the most perfect love of which rational creatures are capable. In the meantime, I desire to adore thee now and ever, not only for those Catholics who do not adore and love thee, but also to supply the omissions of and obtain the conversion of all heretics, schismatics, blasphemers, Mahometans, Jews and idolaters. Ah! yes, my Jesus, mayst thou be known, adored and loved by all, and may all praise and thanks and love be continually given thee at every

moment, in the most holy and august sacrament of the altar.

Devout Aspirations.

To those who, with contrite hearts, recite the three following aspirations, adding the prayer adjoined, Pope Leo XII., according to a Rescript of 13th of August, 1825, grants an indulgence of 100 days, applicable to the souls in purgatory.

1. I adore thee, O Saviour Jesus Christ, thou art the true bread of heaven.

2. O heart of my Jesus and of Mary, bless the contrition of my soul.

3. To thee I consecrate my heart, O Jesus Christ, for thou, all holy one, art my Saviour.

May our Saviour Jesus Christ be known, and gratefully adored for ever and ever in the great sacrament of his love.

Prayer to the Most Blessed Sacrament and to the Sacred Heart of Jesus.

Behold! O most loving Jesus, the excess to which thy love has carried thee! Even of thy flesh and precious blood hast thou prepared a divine banquet, in order to give thyself to me without reserve. Who urged thee to this manifestation of superabundant love? Assuredly none other than thy most loving heart. O adorable heart of my Jesus, thou glowing furnace of love divine, receive my soul into thy most holy wounds, that in this school of love I may make a return of love to that God who has afforded me such admirable proofs of his love for me.

Pius VI., by a Rescript of the 7th of November, 1787, granted an indulgence of 100 days to all who say this prayer with a contrite heart. Pope Pius VII., by a Rescript of the 9th of February, 1818, confirmed this indulgence, and declared it applicable to the holy souls suffering in purgatory.

Little Chaplet of the Sacred Heart of Jesus.

Pope Pius VII., according to a Rescript of 20th March, 1815, grants 300 days' indulgence to all who with a devout and contrite heart say the following chaplet, every time they say it; and once a month, a plenary indulgence to those who have said it every day for a month, if after having confessed and communicated, they pray for the intention of the Holy Father.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

1. My most loving Jesus! when I meditate upon thy sacred heart, and behold it full of mercy and tenderness for us poor sinners, my own heart leaps for joy and is filled with trust and confidence that thou wilt graciously accept it. Alas! how many and how great my sins! But I now bewail and detest them all with Peter and Magdalen, because they offend thee, the highest good. Grant me, O grant me, a full and entire forgiveness! And this I entreat thee, for the sake of thy sacred heart. May I rather die than offend thee again, yes, grant me rather to die than sin against thee any more! May I live only to return thy love, now and for ever and ever. *Say one our Father, and five Glory be to the Fathers, then pray:* Thee, Sacred Heart of Jesus, I adore. Make me, O Lord, to love thee more and more.

2. My Jesus, I praise and bless thy most humble heart, and I thank thee that thou hast given it to me as a model, and that not alone thou dost urge me by earnest pleadings to imitate it, but that by the many humiliations thou didst thyself undergo, thou hast prepared and smoothed the way for me. Foolish and ungrateful that I am! I have wandered far, far away from thee! Forgive me, sweetest Lord, only forgive me! Pride and worldly honor shall never tempt me again. With an humble heart through the furnace of humiliation, I will follow thee my Jesus, and strive for peace and salvation. Strengthen thou me, O Lord, my God, and I will praise thy sacred heart for ever. *One Our Father, and five Glory be to the Fathers, etc.*

Thee, Sacred Heart of Jesus, I adore.

Make me, O Lord, to love thee more and more.

3. My Jesus! I can but wonder at the marvellous patience of thy sacred heart, and I thank thee for the admirable examples of invincible long suffering which thou hast set before us. I am sorry that on account of my great sensitiveness I still incur the reproach of not being able to bear the slightest pain. Ah, dear Jesus! pour into my heart an ardent and enduring love for suffering, for the cross, for mortification, for penance, that following thee to the Mount of Calvary, I may with thee attain to the glory and joys of Paradise. *One Our Father, and five Glory be to the Fathers, etc.*

Thee, Sacred Heart of Jesus, I adore,
Make me, O Lord, to love thee more and
more.

4. Dearest Jesus! I shudder at my own heart, when I place it beside thine, which is all meekness, gentleness and love. Mine is so unlike ! A shadow, a gesture, a contradictory word, can at any time make me restless and fretful. O pardon me the outbursts of my anger and impatience, and give me the grace for the future to follow the example of thine unvaried meekness whenever I encounter a contradiction, that so I may at length enjoy a holy, everlasting peace. *One Our Father, and five Glory be to the Fathers, etc.*

Thee, Sacred Heart of Jesus, I adore,
Make me, O Lord, to love thee more and
more.

5. Our praises shall resound, O Jesus, to thee, the conqueror of death and hell ! for to thee all praise is due. I am more than ever overwhelmed with shame, when I consider my own coward heart, which dreads every untoward word or injurious taunt. It shall be so no more. Therefore I beseech thee, O Lord Jesus, for courage and strength, that by fighting and conquering self on earth, I may one day rejoice and triumph with thee in Heaven. *One Our Father, Five Glory be, etc.*

Thee, Sacred Heart of Jesus, I ad^re,
Make me to love thee daily more and more.

Let us now turn to Mary, consecrate ourselves more and more to her, and confiding in her maternal heart, say to her.

By the high privileges of thy sweetest heart, we beg of thee, great Mother of God, and my mother, Mary! a true and lasting devotion to the sacred heart of thy Son Jesus, that bound in every thought and affection to that heart, I may fulfil all the duties of my state in life and serve Jesus faithfully, but especially this day.

O Saviour heart! burning with love for me.
Inflame my languid heart with love for thee.

Lord, I beseech thee, let thy Holy Spirit kindle within my heart that fire of love which our Lord Jesus Christ sent forth from the sanctuary of his heart upon the earth, and which he so longingly desired should burn exceedingly : who with thee liveth and reigneth in the unity of the same Holy Spirit, God for ever and ever. Amen.

A SHORT INSTRUCTION ON BEARING SICKNESS AND SUFFERING PATIENTLY.

It is a truth frequently asserted by Holy Writ, and ever taught by the Church, that no suffering can come to us either from a man or earthly creature, or from the devil, without the permission or special ordinance of God. Not a hair of your heads, said Christ to his disciples, can fall without the will of my Father. If then we cannot lose a hair

from our heads without God's will, how much less can a sorrow or a sickness befall us without the permission or ordinance of God. When, then, God visits any one by a cross, he does it, not from hate, but from love, and for the good of that person, who may thereby be brought to the knowledge of his sins and to conversion. God does it that the person may enter into himself, purify himself by penance, and become a participant in the glories of heaven; or God does this to try him, to give him the opportunity to exercise himself in the virtues of self-denial and of patience, to increase his merits and enable him to attain a higher degree of blessedness. Be convinced, God never sends a cross to a man in order to distress him, but to draw him up to himself through cross and sufferings, and thereby to open heaven to him. This is shown by the revelations of St. Gertrude.

As she was once in deep trouble, she said to our Lord: "Ah, my beloved, thou hast so often told me that thou lovest me, how canst thou then put so heavy a cross upon me?" The Lord replied: "If my elect could enter heaven without a cross I would not let them suffer in the least degree: but as thy cannot do this, I am compelled to visit them with suffering." (B. iii.)

It may thence be inferred that when God sends us a cross, it is a special sign of his love, as St. Paul says: Whom the Lord loveth he chastiseth.—Heb. xii. 6.

As St. Gertrude was once at prayer and made an offering to the Lord of all her sufferings, bodily as well as spiritual, as well of the exterior as of the interior joys of which she was then quite destitute, our Lord appeared to her, and took her joys and sorrows into his hands, in the form of two costly rings set with jewels. She knew from this, that as the ring is a sign of betrothal, even so spiritual and bodily contradictions are a true sign of election, and are similar to a betrothal with God. (B. iii. ch. 3.) In the revelations of St. Mechtildis we read the following: As on a festival day a cloister sister lay sick in bed, the saint prayed for her fervently, and complaining asked the Lord why he let his daughter be so sick, when she served him so zealously in the choir. Then the Lord appeared. Why should I not rejoice and take pleasure with my daughter if I wish so to do? For as soon as a man is sick, I clothe myself with his soul as with a garment of honor, and with special pleasure I seat myself by my Father's side, praise him and thank him for all the pain the man suffers. (B. iv. ch. 29.)

Another time it was revealed to her, that every one who suffers willingly pain, sickness, sorrow, or whatever trouble he may have, and suffers it with the same love with which Christ suffered, refreshes the divine heart of the Saviour, which seeks with unutterable longing for the salvation of men and

longs to suffer for them. And as he cannot quiet this longing himself (for he himself can suffer no more), he seeks through others to fulfil his desires, and all the suffering then becomes merit in the just, while to the sinners it is applied for the forgiveness of their sins, and to the dead for their relief. Another time, he said to her, "When any one is in so much trouble that he would rather die than bear the trouble longer, if from love to me he bears the trouble and offers to bear it longer from that love, I will accept the offer as though he had suffered it all on my account." How meritorious pain is, we see from the Revelations of St. Gertrude. As a certain person once wounded himself at work and was suffering excruciating pain, St. Gertrude, moved with compassion, prayed to God that the man should not be exposed to the danger of having his limb amputated. The Lord answered her kindly: "That will not be the case; this pain, on the contrary, will bring a great reward to his soul, and beyond this, every person who makes it a duty to mitigate the torments of the suffering, and in this way contributes to their cure, shall receive everlasting reward." Gertrude then asked: "My God, how then can persons who mutually assist each other become worthy of so great a reward, as they do not assist each other from love of thee, but to ease their neighbor's pain?" The Lord replied

"The kind of patience by which any one from love of me and to the glory of my name suffers evils which no human medicine can remedy, I by no means condemn; the less indeed, that if sanctified by the words which in my greatest anguish I addressed to my Father: '*Father, if it be possible let this chalice pass from me,*' (Matt. xxvi. 39) it becomes incomparably more worthy, more deserving of reward."

As Gertrude inquired further, "Is it not more acceptable to thee when one suffers all occurring evils patiently, than when they are only borne because they are unavoidable?" The Lord answered: "That is an impenetrable mystery in the abyss of my divine justice, which surpasses human understanding; but to speak after a human fashion, I will say, that between the two sorts of suffering there is the same difference as between two beautiful colors, which are both so lively and brilliant that it can only with difficulty be decided to which to give the preference." From this we may perceive how infinitely kind and generous our good God is who thus rewards the least action.

Here arises the question, whether he who has deserved the suffering, insult or disgrace that is come upon him, can obtain merit from God by means of it?

Let it serve for answer that such a one would merit little; yet I will offer thee a piece of good advice on this subject: If thou art

suffering by thy own fault, think thus: "Ah my dear God and Lord! I am heartily sorry that I have committed this fault. I wish I had not been guilty of it, so that I might suffer this pain in thy honor without having incurred this blame. In spirit I offer to thee this suffering as a penance, in satisfaction for my sins, and I unite it with thy sufferings which thou didst undergo for me." Do this, thou wilt not remain without merit.

Another question is, if he can merit anything who is impatient and grumbling under suffering. This question our Lord answered his servant Gertrude in these words: "He has, in fact, some merit therefrom; but it is as much inferior as copper is to gold."

Suffer then with patience every hardship, reflect that it comes to thee from the loving hand of God, who giveth his elect no more to suffer than they can bear, as the Saviour once revealed to St. Gertrude in these words: "As the mother who desires to warm her child, keeps her hand stretched out between the fire and the child, that the fire may not injure it, even so, when I see that it is time to purify my elect by trouble, I visit them with contradictions, not to destroy them, but to try them, and thereby to come to their help." (B. iii. ch. 85.) It displeases God therefore for any one to think God lets him suffer too much, as he once revealed to St. Gertrude. The saint was once praying for a person who, in an ebullition of impatience, had asked:

"Why God had afflicted her with calamities which she had not deserved?" The Lord said to the saint: "Ask her in what respect these sufferings are not fitted to her, and tell her that since heaven is only to be reached by suffering, to choose for herself the most suitable crosses, and when these come upon her bid her bear them patiently." (B. iii. ch. 72.) From these words the saint understood that the most dangerous form of impatience is that in which the imagination leads us to believe we could be patient in other circumstances, but not in those in which God has placed us. On the contrary, we must hold fast to the conviction that all suffering that comes from God, is for our good, and if we cannot bear it patiently, it gives us at least the opportunity of self-humiliation. (B. iii. ch. 72.)

THOUGHTS ON DEATH.

'Twill come at length, that solemn hour,
When time shall not exist for me!
The heart not beat—breath have no power!
The soul be in eternity.
My angel friend! plead then for me,
That God may judge me graciously.

There, suddenly my sins may rise,
And terror fill my anguished soul;
When, 'neath the great Creator's eyes,
My spirit scans the awful scroll.

O Holy Mother! pray that grace,
Through Christ, may all my sins efface.

As yet, I stand not 'fore that throne,
 But ponder on the judgment due;
My God! on earth let me atone,
 Ere yet eternity in view.
And at my death, O Jesus, Lord!
Thy mercy to my soul accord.

A SHORT INSTRUCTION ON THE MANNER TO
PREPARE ONE'S SELF FOR DEATH.

No one knows when, where, or how he will die ; death, says Jesus, cometh like a thief in the night. Yet on the moment of death depends our eternal happiness. As the man dies, so he goes into eternity, is there judged and sentenced without being able ever to alter the sentence. In consideration of this uncertainty of death, and of the importance of this moment, all men to whom the salvation of their souls became matter of importance, have been earnest in preparing for death. This preparation is the work of every day as it passes : the state of thy soul should be such that daily or hourly thou shouldst be prepared to die without fear or anxiety. It is dangerous to put off the preparation for death till we are laid on a bed of sickness, though as soon as sickness comes there is no better means than to resign ourselves to God's will, and to prepare

for a holy death. Therefore, in the first place, set thy conscience in order, heartily bewail thy sins, and beg of Jesus that he may supply what is wanting to thy repentance. In satisfaction for thy sins offer to God the pains of thy sickness and all that thou hast suffered through life, unite thy sufferings with the sufferings of Jesus and of his saints, and in this way offer them to the heavenly Father. But particularly strive to unite thy will entirely to the will of God, and to cast thyself entirely into his arms. Often repeat: "My God and Father! if my poor offering does not please thee and thou wilt not accept it for the salvation of my soul, but desirest to punish me in this world or the next for my sins, behold me ready to suffer as much and as long in thine honor and for love of thee as thy justice requires." With this perfect resignation to God's will unite a firm confidence in God's goodness and mercy. If even the Apostle St. Paul says it is a fearful thing to fall into the hands of the living God, reflect, nevertheless, that this same God is also thy loving Father, who loved mankind so much that he gave his only begotten Son that no one should be lost; yea, he even swore by himself that he desired not the death of a sinner, but that he should be converted and live. Therefore hold fast by the thought that it is not possible that God should damn thee, although thou hast deserved it; his boundless love

forbids it. If thou hast this confidence in him, God will assuredly take pity on thee and not reject thee, as our Lord once revealed to St. Mechtildis in the words: "It is impossible that man should not obtain what he believes and hopes for. I tell thee the truth, it is well pleasing to me when a man hopes great things of me and has firm confidence in me." Only then will God abandon thee in death, when thou turnest away from him. As St Mechtildis was one day praying for a soul that God might not abandon her in death, he spoke to her thus: "Who would throw away and lose a treasure which he had himself acquired with trouble, and which was dear to him?"

And at another time when the saint was praying for a similar grace for another soul, Christ said to her: "Where will you find the sea-captain who, after having brought his goods in peace and security over the sea, will throw them back again into the sea, when he reaches the shore? Neither will I abandon this soul whom I have guarded from youth upwards, now that she is about to step on shore: she will not perish."

Never then let your confidence falter, and unite with it a most heartfelt thanksgiving towards God for all the goodness which thou hast received from his hand during life. For certainly it would hardly be praiseworthy if, when about to depart, thou didst neglect to thank Him who for so many years

had shown thee hospitality and maintained thee so well. Then recommend thyself to the protection and intercession of the holy mother of God, Mary, and to that of those saints who had a hard death-struggle to undergo. But above all offer thy death to Jesus as a victim and a holocaust, and accept death from his hand, as Isaac was about to do from the hand of Abraham. Even as Isaac did not refuse to be slaughtered by the hand of his father, do not thou refuse to accept death from the hand of God, for such is his will, and it is done in his honor. It is also a most important point, that thou shouldst diligently practice love. For Christ said expressly to St. Mechtildis, that to those who love him he would appear at the hour of death, with a countenance so full of mercy and tenderness that they should repent from the bottom of their hearts that they had ever offended him during life, and this contrition should be so perfect as to lead them straight to bliss. (B. iii. ch. 30, v. 20.) May our dear Jesus grant that by the merits of his bitter sufferings and by the intercession of his holy servants, Gertrude and Mechtildis, such a love may be ours in death, that we may attain eternal bliss.

Prayer to the Divine Saviour in Order to Obtain a Holy Death, through Remembrance of His Sufferings.

Most beneficent, most merciful Jesus ! with a sympathizing heart and sorrowing

spirit, I remind thee of that exuberant love which drew thee down from heaven into this valley of tears and filled thee with pain and bitterness.

I remind thee of the great anguish which fell upon thy soul, as on Mount Olivet thou didst take upon thyself the immense burden of our sins, and didst desire to satisfy for them all. By the memory of this anguish strengthen me in my death agony, protect me from all despair and faint-heartedness.

I remind thee, O Jesus, of that wretched dungeon, of the hard bonds, the many blows and great ill-usage, of the insults and blasphemies, which during the whole night before thy death thou hadst to endure. By the memory of that sorrowful night, have pity on me when the darkness of death surrounds my soul.

I remind thee, O Jesus, of that most terrible stripping naked and scourging which thou didst undergo before the eyes of a blood-thirsty populace, and of all the cruel wounds thou didst then receive, of all the drops of blood thou didst then shed. By the memory of these pangs, I pray thee to have pity upon my poor soul in the hour of death, when destitute of all good works, and tormented by the attacks of the evil enemy, I might succumb.

I remind thee, O Jesus! of those cruel pangs thou didst undergo, when the crown of thorns was pressed upon thy head and

the sharp points wounded thee so severely. By the memory of this torment have mercy upon my poor soul when the thorns of sin agonize me on my death-bed.

I remind thee, O Jesus! of that painful moment when, with hands bound, clothed in a purple mantle, with the crown of thorns upon thy head, Pilate presented thee like a theatre king to the raging populace, and immediately afterwards adjudged thee, innocent, to a cruel death. By the memory of this torment I pray thee to have pity upon my soul when I shall stand before the judgment-seat and the sentence be spoken over me.

I remind thee, O Jesus, of that painful way to Mount Calvary, with the heavy cross on thy shoulders, and of those torturing falls under the weight of that cross, and I beg of thee by the memory of these to have pity on me when my soul is about to sink under the weight of sin into everlasting death.

I remind thee, O Jesus, of that bitter suffering thou didst undergo when thy garments were torn from thy body and all thy wounds reopened; when thou wert nailed to the cross, and thy sacred hands and feet bored through. By the memory of that suffering, have mercy upon me when the pains of my agony lay hold on me on the bed of sickness and death.

I remind thee, O Jesus, of that moment when thou wert raised on the cross in in-

sufferable torments! I remind thee of the blasphemies uttered by thine enemies; of the pains of thy beloved Mother, of the unendurable thirst, and of the potion of vinegar and gall, and of the utter abandonment in which thy soul was sunk. By the memory of all these sufferings I conjure thee, have pity on my poor soul, comfort and strengthen me in my last agony.

I remind thee, O Jesus, of that moment when thy holy soul parted from thy body, when thy head bowed, and death broke thy loving heart. By the memory of those pangs of death, have pity upon my poor soul when it severs from my body, and death breaks my heart. Then, O Jesus, take my soul in thy hands, purify it by thy holy blood, and grant it a place in thy paradise, even as thou didst award one to the poor thief upon the cross. Amen.

DEVOTIONS FOR EVERY DAY IN THE WEEK.

Sunday.

1. Sunday is the most important day of the whole week, which every Christian is under the obligation of spending well; since we are as strictly commanded to keep it as those of the Old Testament who were under obligations to keep the Sabbath. On that day, not only are we to abstain from servile work, but we must spend it in praising God and in thanking him for the benefits we

have received at his Fatherly hand. For this purpose the prayers and devotions to the most holy Trinity, found in the 5th Part of this book, may be used.

2. It is also good on this day to venerate all the heavenly host together: the Litany of Saints in the 9th Part and prayers at the close of 10th Part may be used for this.

3. Dedicate a part of this day to the contemplation of the Passion and death of our Lord and Saviour, for which use the prayers of the 7th Part.

4. On every day of the week it is advisable to venerate a special holy patron. To-day venerate the Sisters Gertrude and Mechtildis, for which you will find appropriate prayers in the 9th Part. In the same way honor the holy virgin and martyr Barbara, which you will find in the same Part. If you desire to venerate other saints, you will find many pious prayers and devotions close at hand.

5. Some pious Christians have the custom of daily praying to God for some special favor. Use the Our Father for this, and divide the seven petitions for the seven days. To-day adopt the first, which is: "OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME!" Offer to him all thy words and works with a zealous heart, to his greater glory. The Covenant in 1st Part and the Our Father in 3d Part, may be used for this purpose.

Monday.

1. Monday is often specially devoted to the Holy Ghost, but thou wouldest do well to associate thy heavenly Father in this devotion. The prayers in the 11th Part are appropriate for this.

2. On this day venerate the wound in the shoulder of Christ. In the 7th Part a prayer to this effect may be found. It is a praiseworthy practice every day to venerate a painful mystery. To-day is the day to commemorate the mystery of the bloody sweat on Mount Olivet, (Prayer in 7th Part.)

3. Venerate to-day all the holy patriarchs of the Old Testament; if no other prayer is at hand, pray in their honor nine Our Fathers and Hail Marys.

4. Mary Magdalen is the patron of to-day. This prayer can be found in the 9th Part. Exercise diligence in venerating this great saint; for she is a special intercessor with God, and a great helper in times of necessity and temptation.

5. From the Our Father select for to-day: "THY KINGDOM COME," and awaken a firm trust in God in thy soul.

Tuesday.

1. To-day direct thy devotion to the ETERNAL SON OF GOD, prayers to whom may be chosen from 6th Part.

2. Honor the wound of the left foot of

our crucified Saviour at least with such ejaculations as are found in the 7th Part, and offer them up for all thy negligence in God's service; honor also the scourging of Christ with at least seven Our Fathers and Hail Marys.

3. Venerate the holy prophets of the Old Testament, and if you have no other prayer, say nine Our Fathers and Hail Marys, or kiss the ground nine times, or utter nine ejaculations, or whatever other prayer the Holy Ghost may suggest to thee.

2. The first patron of to-day should be your angel guardian. You will find a suitable prayer in the 9th Part. Also venerate the holy archangels, Michael, Gabriel, Raphael. Pray in their honor nine Our Fathers and Hail Marys, with the prayers on Michaelmas day in the 10th Part.

5. The third petition of the Lord's prayer is: "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN." See it also as an offering for the dead: 12th Part.

Wednesday.

1. Offer this day to God the Holy Ghost, for which find prayer in 10th Part.

2. Venerate the sacred wound of the left foot with short ejaculations (7th Part). Through the merits of the same, pray an Our Father and Hail Mary for the forgiveness of all the sins you have committed by useless

and needless steps. Honor also the crowning of Christ with a holy prayer, or some mortification.

3. In honor of the twelve apostles, say twelve Our Fathers, and pray for strength in faith. Find a short and powerful prayer in 10th Part.

4. To-day, the great St. Benedict, St. Joseph, and St. Anna are proposed for our veneration. Cultivate love for these three saints ; you will find prayers to them in the 9th Part. Also honor them with nine Our Fathers and Hail Marys.

5. The fourth petition of the Our Father is : "GIVE US THIS DAY OUR DAILY BREAD!" See 3d Part. Pray fervently for grace to abstain from sin.

Thursday.

1. To-day is peculiarly the day of the Blessed Sacrament. See Appendix for prayer to Blessed Sacrament.

2. Venerate the sacred wound of the left hand with ejaculations (7th Part). Also the mystery of the painful carrying of the cross. In the evening recite three Our Fathers and Hail Marys in honor of this, and of the prayer on Mount Olivet.

3. To-day venerate the holy martyrs with five Our Fathers. Ask of them patience in contradictions. There is a short prayer to them in 7th Part.

The fifth petition of the Lord's prayer

is: "FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US" (3d Part). Excite thyself to sincere contrition for thy sins.

Friday.

1. This day is consecrated to the bitter Passion and death of our Lord. The 7th Part contains the prayers.

2. Venerate the sacred wound of the right hand, the crucifixion and death of Christ.

3. Invoke together all those who have confessed Christ (10th Part). Learn from them not to be ashamed to follow Christ, and to be despised.

4. Invoke St. Sebastian, and the holy virgins and martyrs, SS. Margaret and Catherine (10th Part).

5. From the Lord's prayer adopt: "LEAD US NOT INTO TEMPTATION," and pray for a good death.

Saturday.

1. This day is dedicated to the Holy Mother of God (8th Part).

2. Venerate the sacred wound in the side of the crucified, with the interment of Christ. Pray for forgiveness of all bad and impure thoughts.

3. Honor all the holy virgins. In honor of their purity say seven Our Fathers and Hail Marys, and invoke them to obtain purity of heart.

4. St. John the Evangelist and St. Apollonia are the patrons of this day. Prayers in 9th Part.

5. To-day comes the last petition of the Lord's prayer: "DELIVER US FROM ALL EVIL. AMEN" (3rd Part). Also recite the Spiritual Testament (11th Part). Be also mindful of the poor souls in purgatory. Prayers in 12th Part.

Before all things, a soul that loves God must take care to have a simple, upright intention to perform every work from love of God and in his honor. For in this consists true Christian life. Especially shall such a soul strive to bring everything into union with the divine works, words, and thoughts, with the intention to work for the same end and object with which our Lord and Saviour offered his whole earthly life, namely, to the honor of his heavenly Father. In this way, all our works, words, and thoughts, however slight their importance in other respects may be, become well pleasing to God the Omnipotent. By this pure intention our recreations, conversations, and labors, even our eating, drinking and sleeping, become meritorious.

Thus far as a short instruction, Christian Soul!

Farewell! Follow this simple reminder for thine own welfare and the increase of thine eternal bliss!

All for the greater honor of God and of

Mary, of SS. Gertrude and Mechtildis, and
for the salvation of souls!

Praised be our Lord Jesus Christ!

Now and forever! Amen.

CONCLUDING ADMONITION TO THEPIOUS
READER.

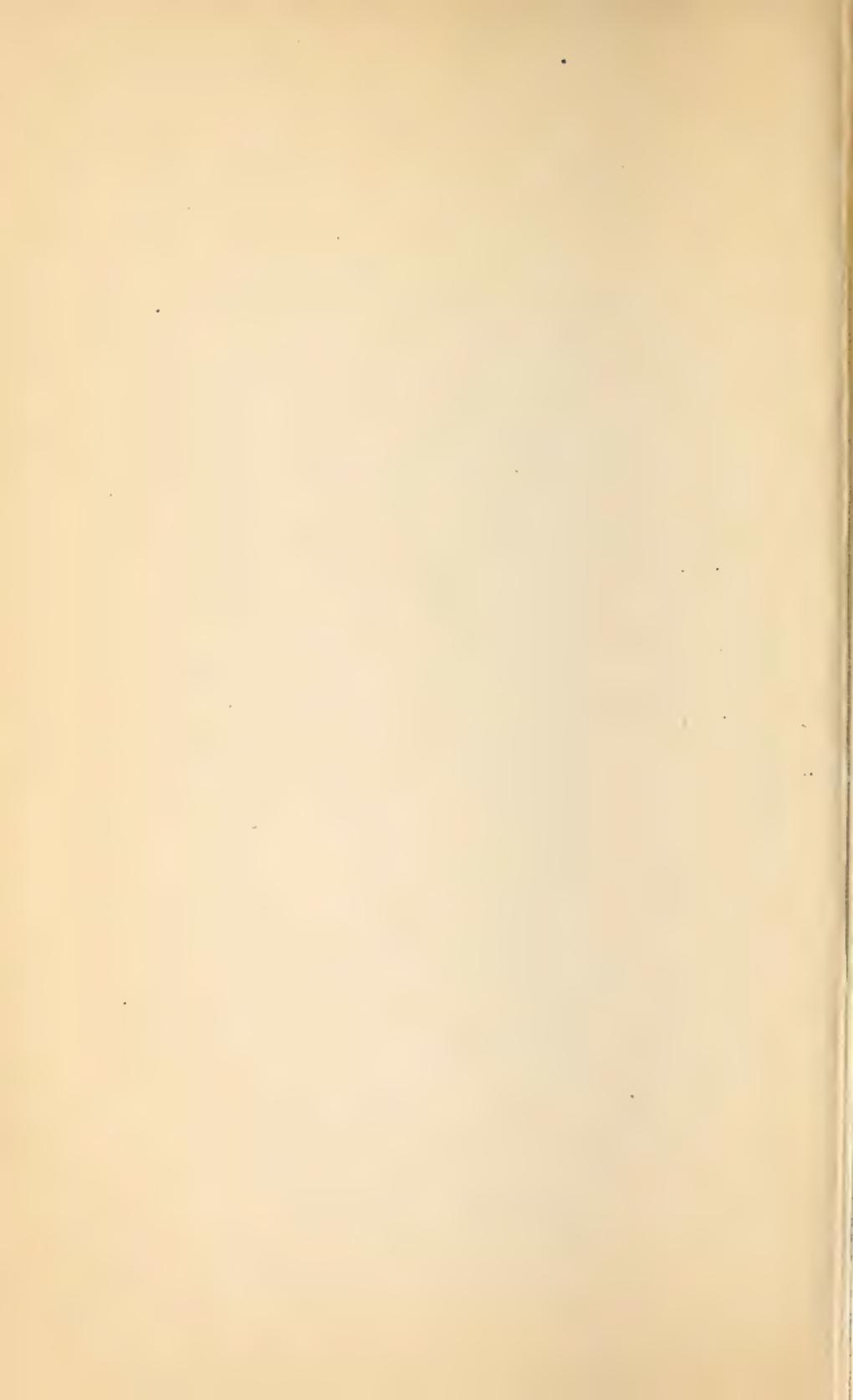
Beloved soul! read the prayers and instructions contained in this book again and again, and imprint their contents upon thy mind, for herein wilt thou find directions how to pray in the right way, and how to apply thy pious exercises to advantage. These directions are taken from the Revelations which Christ made to his holy servants, Gertrude and Mechtildis. The most learned and most pious men have examined them and given them their approval.

Use this book then as a prayer-book. It is compiled for the purpose of teaching thee to raise thy mind to God in the best possible manner.

But be not satisfied with reading these prayers. Meditate upon them, feel them in thy heart.

God looks not at the words, but on the heart.

If thou art really desirous of combining a truly pious way of life with devotion, thou wilt one day assuredly behold the face of God, as these sisters did, and with them praise and glorify him through all eternity. Amen.



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